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MEMOIR OF THE LATE REV. JOHN PALMER, OF SHREWSBURY.

(Concluded from page 324.)

HE more than once visited Ireland, and, after preaching, in different parts of it, contributed, by his influence, not a little towards the formation of the Baptist Society for Ireland, which, by supporting Itinerants, by establishing schools, and by circulating the scriptures, in the language of the native Irish, has since rendered such important services in that benighted and hitherto neglected part of our empire. Indeed, to what scheme of usefulness did he not, in one way or other, contribute? As early as the formation of the Baptist Missionary Society, he had, as appears from the Manuscript often referred to, serious thoughts of becoming a Missionary; and, though he appears never to have made this known, he lost no opportunity of furthering that good cause, nor of rejoicing in its success. In the formation of the Baptist Itinerant Society, which took place while he was in London, collecting for his meeting-house in 1797, he was particularly interested; and, by the relation he gave of the state of the country, on the one hand, and the prospect of the success of suitable endeavours on the other, founded chiefly on the results of his own efforts, he contributed very materially towards its for-

mation. In his own county, when his ability for those uncommon exertions began to lessen, he was instrumental in forming an Itinerant Society, which has acted with a considerable portion of efficiency. In the British and Foreign Bible Society, which comes in to the aid of all other religious and benevolent institutions, he was not inactive. In a word, of whatever related to the cause of the Redeemer, or bid fair to promote the temporal or spiritual good of man, he was not an idle spectator; but to the utmost of his ability, he ever lent his aid. To the religious instruction of youth he was particularly attentive; as, also, to the bringing forward of promising young men, members of his church, for the work of the ministry; several of whom he had the happiness to see engage in that work with considerable acceptance and usefulness, either at home, or, as Missionaries, abroad.

In the year 1808, he was united in marriage with Miss Susanna Toovey. Of this occurrence he often spoke with the greatest affection, and considered it among the many tokens of his heavenly Father's kindness towards him. But, as Mrs. Palmer is still living, we forbear to enlarge on this subject.

While Mr. Palmer was labouring in the cause of religion, upon the most extended scale, he was not inattentive to the calls of natural relationship, and the claims of such as were allied to him by blood. By the death of one of his brothers, and two of his sisters, a number of his nephews and nieces were left, in a great degree, destitute, if not of support, yet of the most desirable means of instruction. These he adopted as his children. He provided for those who were destitute, and took care of the education of them all. With the solicitude of a father, as they grew up, he procured them situations, and lived to see some of them comfortably settled in the world. May they all requite his kind and pious care, by treading in his footsteps, and showing a like kindness to others that may need their assistance!

In the course of his labours in his Master's cause, Mr. Palmer repeatedly visited Liverpool. There his company and converse were much prized and sought after, and his ministry very acceptable and popular. There also he commenced a species of labour seldom attempted before, but which has engaged a good degree of attention since; namely, preaching to the sailors, and was attentively heard by numbers of that hitherto neglected class of our fellow-citizens, to whom, under God, we are so much indebted for our safety and our wealth.

Though Mr. Palmer's constitution was never robust, and, from the commencement of his ministry, he had been subject to some severe attacks of disease; yet his arduous labours at home and abroad, were carried on for upwards of twenty years, without any material interruption. But,

for the last seven or eight years, it became evident that his constitution was giving way, and that the labours of this indefatigable and useful man must soon come to a close, or else be greatly diminished. He had been seized with a severe fit of illness prior to that period, when necessitated to go to Wellington, to adjust some concerns respecting the building of a meeting-house, from which it was not expected he would ever recover; but, from which, contrary to the expectation of his friends, he was soon restored. In London, when collecting for the enlargement of his meeting-house, he was seized with a still more severe attack, occasioned by calculi in the left kidney, which confined him for a considerable time; and, after his return, for nearly six months, the fits became more frequent, and more severe; the last so much so, as to continue twenty-three hours, and for the time, precluded all hope of his recovery. But the illness, which terminated in his death, commenced in the beginning of the year 1820. Of this we shall give an account in his own words. "I have to record a sixth and heavier bodily affliction than all the preceding, having been confined to my house, and nearly to my bed, for eleven weeks. I am persuaded that I have been the subject of an irregular gout for many years, though I have never had what is called a strong fit of it, which might have been of service to my constitution. This, I apprehend, gave existence to the heart-burn, almost incessant pains in my stomach, asthma, affections of the liver, &c. &c.; so that I cannot say I have had one day's health for fifteen years. But I never gave up the work in the villages while I could

travel to them, nor in the town while I could stand to preach, or be carried in a sedan to and from meeting; but now I am confined, and never likely to preach again. I know I am an unprofitable servant, but am thankful to my Lord for pardoning me, and that it is in his work that I am worn out. About six months ago, a young cat, in her play, struck her claw into the calf of my left leg: for nearly three months, this was a very little inconvenience to me; but, from that time, my pain, sickness, &c. have been indescribable. The gout, having fixed upon the part, has caused the wound to extend to more than six inches, all of which has mortified and come away; but still it has not terminated, for, this day, we discover fresh parts affected, and both my legs are greatly affected with the St. Anthony's fire, from the toe to the knee. My mind is sweetly staid on the Lord; and I know, through grace, that he is my God, and that, whether I live or die, I am the Lord's." He so far recovered, as to be able to go to the house of God, and to preach occasionally, and, also, to visit his friends, though attended with great infirmities, and evidently approaching the termination of his labours and his life.

In the former part of his illness, his mind appears to have been peaceful and happy, as is evident from the extract just now made, and as will be farther evident from the following papers, which were written about the same time.

"If any thing is said, by way of improving my death, the less of me, and the more of my Master, and the riches of his free-grace-salvation, the better. It is my wish, that, whoever be the preacher, the following words

may be taken, as most expressive of the feelings of my heart, being now about to exchange worlds. Ps. xxi. 5, 'Into thy hands I commit my spirit, for thou hast redeemed me, O Lord God of truth!' Here we have,—1st, The real character of Jehovah-Jesus, the Lord God of truth.—2ndly, His great kindness to such a poor, helpless, worthless, undone sinner. He hath redeemed me, both soul and body; but how great the price paid for such a worthless creature, his own blood and soul!—3dly, The confidence I have in him, that he will accept and have those he has purchased; and not to any would it be just, wise, or safe to commit myself, but to him, to whom be glory for ever and ever, Amen."

The following was dictated by him.

Nov. 4, 1821.—"The last Lord's-day I ever expect to spend on earth; and this is probably the last I may ever commit to paper. I would wish to write with integrity, knowing that the whole must appear before that God with whom I have to do.

"From my youth to the present day, I believe I approved of, and was willing to suffer with and for the Lord's people, and to cast in my lot amongst them, living and dying, and to all eternity. I am not conscious that I ever was a willing servant of sin; yet I believe I was born in sin and shapen in iniquity, as all the fallen race of Adam are. I have been strongly tempted to sin, in various ways, from the time I was a boy at school; and though I was constantly conflicting with evil, yet I had not the entire mastery over those evil propensities others were led captive by, till I was more than 22 years of age: then the Lord was pleased to de-

liver me, I trust, from the dominion of sin. After six months rejoicing, in the liberty wherewith Christ makes his people free, I joined the church of Christ, and was soon called to the work of the ministry. Since then I have had many trials, temptations, and conflicts; but have, in general, enjoyed a good hope, and often a full assurance of an interest in the riches of free and sovereign grace, though utterly unworthy. And yet, I believe, there never was a Christian who was more severely buffeted than I have been for the last six weeks; and I should totally despair of all hope of mercy and salvation, were it not for some faint rays of hope from the written word of God, which clearly reveals the only way of salvation, by manifesting Christ—declaring that he is the way—that he is able to save to the uttermost—that he is appointed for salvation—that now is the accepted time—that God justifies—that by him all that believe are justified freely by his grace, and that those whom he justifies he glorifies—that we shall be saved from wrath through him, and be ever in glory with the Lord. To whom be glory, dominion, and power for ever. Here I rest, committing my soul, with all its concerns, to the hands of Jesus,—looking for the mercy of God unto eternal life through him.”

Contrary, however, to his apprehensions, he was so far revived as to be able to write again with his own hand. Hence we find the following paper, written by himself, dated April 10, 1822.

“Aged 54 years and 6 days. It appearing to me impossible to be more afflicted in my body, or more distressed in my mind and soul, I find I cannot live, and all the hope and expectation I have

rests on the covenant engagements, efficacious blood, and perfect obedience of Jesus of Nazareth, whom I fully believe to be the only-begotten Son of God, and Saviour of sinners, even the chief, such as I know I am; and in the oath and promise of God alone, which is freely given to us in him. Here alone I rest, and on this venture my soul. Amen.”

This appears to be the last sentence he ever wrote, though he survived upwards of a year.

“In the former part of his long and severe illness,” observes an intimate friend, “he seemed to enjoy the smiles of his heavenly Father, as was evident from his general conversation, and from the documents already produced; and was in a happy frame of mind. But, many months before his death, the disorder appeared so severely to attack his nervous system, as to excite fears of mental derangement. His mind, then, became gloomy and dejected. He was for a long time unable to preach, or even to attend the preaching of the word by others; and so greatly were his nerves affected, that he would not see his most intimate friends when they came to his house, though, before his affliction, as is well known, no man was more fond of the society of his friends, whether rich or poor. For some time, however, he was so far revived, as to be able to attend the preaching of the word once, and sometimes twice, on the Lord’s-day; he even preached several times. His friends were much gratified; and many thought he preached with the same power and sweetness as he used to do; and, for some time, he prayed very sweetly in the family. And, during the time his mind was in that gloomy state, and he was suffering such

extreme pains of body, he had some rays of light and comfort, by the application of various portions of scripture. He would, then, express himself as being happy in his soul, saying, 'I have had a good day,' &c.; but, the general frame of his mind, for some months, was otherwise; and it seemed that he was to experience his dark seasons, as he had formerly enjoyed, in general, a comfortable assurance of his interest in the Divine favour, and often rejoiced with joy unspeakable. But he had still his lucid intervals. Not long before his death, he said to a relative, "The conflict has been long, but, I believe, that I shall get safe to glory, through the riches of free and sovereign grace, though I am a vile sinner." The following are some of the passages of scripture he mentioned, in the course of the last week or ten days: Isa. xii. 2. Job xxiii. 6. Rom. viii. and especially the latter verses. Colos. iii. 11. A friend, speaking to him of Christ, he said, with much emphasis, 'He is all.' At another time, awaking out of sleep, he repeated those lines,

"Though painful at present,
'Twill cease before long;
And then, O! how pleasant
The conqueror's song."

During the last few days, his mental and bodily powers very rapidly declined, till nature being quite exhausted, he fell asleep in Jesus, on Thursday, the 15th of May, 1823, having just entered the fifty-sixth year of his age; when his immortal spirit was doubtless welcomed by that adorable Lord in whom he had long trusted, whom he supremely loved, and in whose work he had, for a series of years, been so eminently supported and succeeded.

On the Thursday following, i. e. May 22, his remains were deposited in a vault not far from the pulpit, from which he had, for many years, proclaimed the glad tidings of salvation through a crucified Redeemer, amidst a great concourse of mourners, relatives, and ministers; the Rev. Mr. Weaver, his esteemed brother and fellow-labourer in the town, delivering a very suitable and affectionate address on the solemn occasion. And, on the evening of the following Lord's-day, his funeral sermon was preached to a very crowded auditory, by Dr. Steadman, from 1 Cor. xv. 43, "It is sown in weakness;" a text of which it appears he had made choice, subsequently to the other already mentioned, probably in the season of his dejection, as more congenial to his present feelings. But, though sown in weakness, it will be raised in power, a fit habitation for that glorified spirit, which has taken a final leave of all its dejection, and entered into those joys, arising from the immediate presence of his adorable and much loved Lord, which infinitely transcends all the delights he had ever experienced, or ever conceived of, even in his most highly favoured moments while on earth.

W. S.

Bradford.

Remarks on the Appearance of the ANGEL OF JEHOVAH.

THE Old Testament contains numerous instances of the appearance of a person, in a human form, who sometimes is represented as acting in a delegated character, being styled an angel, or messenger; but who, nevertheless, delivers directions and

promises in his own name, and is also styled God, and Jehovah; which latter name is never given to any creature.

It is generally supposed, that this was the second Person in the blessed Trinity, who thus occasionally assumed a human form, as a prelude and pledge of his future incarnation.

Some learned men, indeed, consider the words מלאך יהוה as being put in apposition, rather than in regimen, and would render them "the angel Jehovah," instead of "the angel of Jehovah."

If these appearances were those of a divine Person, it is probable that which is mentioned in Gen. iii. 8, &c. was of the same nature: in which the Chaldee paraphrast renders the first clause, "They heard the voice of the word of the Lord God, walking in the garden."

Gen xvi. 7—13, is the first instance in which the person appearing is called an *angel*. It is said of Hagar, when she fled from the face of her mistress, "The angel of Jehovah found her, by a fountain of water, and he asked her Whence she came? &c. And the angel of the Lord commanded her to return, and submit herself to her mistress, &c. And the angel of Jehovah said, 'I will multiply thy seed, &c. And she called the name of Jehovah that spake unto her, *Thou God seest me.*' Here the angel of Jehovah delivers promises and prophecies in his own name, and is called Jehovah and God.*"

* Mr. Scott remarks, The angel said, "I will multiply," not "the Lord will multiply," and there is not the least intimation that he spoke in the name of another. This confirms the opinion of those who think the words should be rendered the Angel Jehovah: Jehovah himself; yet the

Gen. xviii. gives us an account of Jehovah's appearing to Abram, and of his saying, "I am God Almighty," or all-sufficient. אֵל שַׁדַּי. The speaker is repeatedly called ELOHIM, or God; and at the close of the narrative it is said, "he left off talking with him, and God went up from Abraham." This was probably the same person in a human form, but he is not, in this place, called an angel.

Gen. xviii. we are told that Jehovah appeared to Abraham, in the plains of Mamre, and when "he lifted up his eyes, lo, three men stood by him." One of whom Abraham addressed, as though he saw him to be the superior person; who afterwards said, "I will certainly return unto thee according to the time of life, and, lo, Sarah thy wife shall have a son," &c. and when Sarah laughed through incredulity, "Jehovah said, 'Wherefore did Sarah laugh?' &c. "And the men rose up from thence, and looked towards Sodom, and Abraham went with them, to bring them on the way. And Jehovah (evidently one of the three who appeared as men) said, 'Shall I hide from Abraham that thing which I do?' 17. "And Jehovah said, 'Because the cry of Sodom, &c. And the men turned from thence, and went towards Sodom,' (probably two created angels, of whose entrance into Sodom we have an account, in the following chapter,) "but Abraham stood yet before Jeho-

angel or messenger of the covenant, the eternal Word and Son of God, 13, 14. Jehovah spake to Hagar, and she called his name "Thou God seest me;" yet we read of no other speaker but the angel. So Mr. Fuller, V. 162. It seems not to have been a created angel, but the same divine personage who frequently appeared to the fathers.

vah," and made intercession to him, repeatedly addressing him as Jehovah, and using such expressions as he surely would never have addressed to any created being. The historian uses the same incommunicable name, and closes the narrative by saying, "Jehovah went his way, as soon as he left communing with Abraham; and Abraham returned to his place." From all which it is evident, that one of the three who appeared in the likeness of men, was Jehovah. We read not of this third Person's appearing in Sodom, but we are told, xix. 24, that Jehovah rained down upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven.*

* Scott on verses 1, 2. It is here expressly said, that Jehovah appeared unto Abraham, or was seen by him, and the manner of his appearance is afterwards related. Three persons appearing as men, presented themselves before him. It is generally agreed that two of these were created angels; but many infer from the context, that the other was the eternal Son visibly appearing in a human form. Indeed there is not the least intimation in the narrative of any other appearance, except that of the three men whom Abraham entertained. If this were the only instance in which language naturally suited to warrant such a conclusion was used, it would not be proper to ground much upon it: but passages frequently occur, which seem incapable of any other construction, without having recourse to human tradition in explaining the words of inspiration, even that very tradition which our Lord opposed, (Mark vii. 9,) and thus implying that the simple narrative of the sacred historian was calculated to mislead the unlearned. Verse 22. The two whom we suppose to be created angels departed at this time, and accordingly two entered Sodom at evening; while the one, called Jehovah, continued with Abraham, who "stood yet before the Lord;" before the same person with whom he had been communing.

Fuller, V. 179. He who was first

Gen. xxi. records a second appearance of God unto Hagar, after she was finally dismissed from Abraham's family. It is said, "God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, 'What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. And God opened her eyes,' &c." This passage taken by itself, would not decide that the speaker was more than a created angel: but compared with the former appearance, it is probable that the person was the same.

Gen. xxii. contains the account of Abraham's being commanded to sacrifice his son Isaac; when the angel of Jehovah called to him out of heaven, to revoke the command, who said, "thou hast not withheld thy son, thine only son from me." And Abraham called the name of the place Jehovah Jireh.

Gen. xxxi. 11.—13. Jacob tells

in the train at their arrival, now adds, *I will certainly return unto thee, &c.* This must remind him of the promise which he had so lately received, and convince him that the speaker was no other than Jehovah, under the appearance of a man. In the progress of the Old Testament history, we often read of similar appearances; particularly to Jacob at Peniel, to Moses at the bush, and to Joshua by Jericho. The divine personage, who in this manner appeared to men, must surely have been no other than the Son of God, who thus occasionally assumed the form of that nature, which it was his intention in the fulness of time, actually to take upon him. It was thus that being in the form of God, he thought it not robbery to be equal with God; that is, he spake and acted all along as God, and did not consider himself in so doing as arrogating anything which did not properly belong to him."

I need not refer to these two judicious expositors on the subsequent instances.

Leah and Rachel, "The *angel* of God spake to me, in a dream, and he said, *I* have seen all that Laban doeth unto thee. I am the *God* of Bethel," &c.

Gen. xxxii. 24—30. We are here informed of Jacob's being left alone, after he had sent his family over the ford Jabbok, "and there wrestled a *man* with him, until the breaking of the day, &c. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked, and said, What is thy name? And he said, Wherefore is it that thou askest after my name? and he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." To this event the prophet Hosea refers, (xii. 3—5,) "by his strength he had power with *God*, yea he had power over the *angel* and prevailed: he wept, and made supplication unto him; he found him in Bethel, and there he spake unto us; even Jehovah God of Hosts; Jehovah is his memorial." To this wonderful transaction Jacob evidently alludes, (Gen. xlviii. 15,) when, blessing the sons of Joseph, he says, "God before whom my fathers did walk, the *God* who fed me all my life long unto this day, the *angel* who redeemed me from all evil,* bless the lads," &c. Who can compare these passages together, and yet doubt

whether it was a divine person, who met Jacob at Peniel?

Exod. iii. iv. The person who appeared to Moses, in the burning bush, is called the *Angel* of Jehovah, yet we are told in verse 2, that "when Jehovah saw that Moses turned aside to see, *God* called to him out of the midst of the bush," verse 4. "Moreover he said, 'I am the *God* of Abraham, the *God* of Isaac, and the *God* of Jacob.' And Moses hid his face, for he was afraid to look upon *God*," verse 6. Throughout these chapters he is repeatedly designated by the names of Jehovah and Elohim, or Lord and God; and speaks of himself as the supreme and self-existent Being, whose name is I AM THAT I AM; and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Compare this with the language of our Lord, in John viii. 24, 58, "If ye believe not that I am, ye shall die in your sins." Verily, verily, I say unto you, Before Abraham was, I am. Compare also Rev. i. 8, 11, 18. ii. 8.

Numb. xxii. The angel who met Balaam, in his way to Balak the king of Moab, seems not to have been a created angel; for he says, "Thy way is perverse before *me*," verse 32, and admonishes him, "only the word that I shall speak unto thee, that shalt thou speak." But in the following chapter we are told, that "God met Balaam," and "Jehovah put a word into Balaam's mouth," verse iv. 5. "And Jehovah met Balaam, and put a word in his mouth," verse 16. The same divine person, therefore, is here exhibited.

Joshua v. 13.—vi. 5. we read thus, "And it came to pass, when Joshua was by Jericho, that

* המלאך הגאֵל אתִּי מכל־רע

he lifted up his eyes and looked, and behold there stood a *man* over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' and he said, 'Nay, but as Captain of the host of Jehovah am I come.' And Joshua fell on his face upon the earth, and did worship, and said unto him, 'What saith my Lord unto his servant?' And the Captain of the Lord's hosts said unto Joshua, 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy.' (Now Jericho was straitly shut up, because of the children of Israel: none went out, and none came in.) And Jehovah said unto Joshua, 'See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor,' &c. Though these two chapters are very improperly divided, in the midst of the narration, (which gave occasion to the unhappy infidel T. Paine, to sneer at the appearance of a man who does nothing!) yet it is evidently the same person, who, towards the close of the fifth chapter, appeared as a man, that is called Jehovah, in the beginning of the sixth chapter, and who there gave directions to Joshua, respecting the mode of attacking Jericho. Accordingly, Justin Martyr, in his dialogue with Trypho the Jew, quotes this passage in connection, and expressly applies it to Christ.*

Judges vi. The *Angel* of the Lord, who is here said to have appeared to Gideon, verse 12, is afterwards expressly called Jehovah, who commissioned him to save Israel from the Midianites, verse 14, and promised

him success, verse 16. Yet he is again called the Angel of God, verse 20, and the Angel of Jehovah, verse 21, who put forth the end of the staff, which was in his hand, and touched the flesh and the unleavened cakes, and there arose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of Jehovah departed out of his sight. And when Gideon perceived that he was the Angel of Jehovah, Gideon said, 'Alas! O Lord Jehovah, for I have seen the Angel of Jehovah face to face.' And Jehovah said unto him, 'Peace be unto thee, thou shalt not die.†' N.B. Tho' our translators have used the indefinite article, verses 11, 22, yet the Hebrew is precisely the same, as in those places where it is rendered by the definite article, *the* angel.

Judges xiii. contains an account of the angel of the Lord, who appeared to the wife of Manoah, verse 3, and foretold the birth of Samson: and she came and told her husband, verse 6, "saying, 'A *man* of God came unto me, and his countenance was like the countenance of an angel of God, very terrible; but

† Bp. Patrick says on this passage, "From such places the ancient Christians rightly gathered, that the Son of God appeared, upon some great occasions, in old time: which is not incredible, but a matter of easy belief; if we be persuaded, that he did actually appear in our flesh, which he took of the Virgin Mary, and dwelt among us a long time, and then ascended into heaven, where he lives for ever. For why should it be thought strange, if for a short time he appeared sometimes in human shape, as a prelude to what he intended to do in the fulness of time? It was indeed a great thing which he did for us at last: but he that did the greater, may well be granted to have done the less, and there is no reason to doubt of it."

* Justin's Works, p. 159. He wrote in the middle of the second century.

I asked him not whence he came, neither told he me his name.' Then Manoah intreated Jehovah, and said, 'O my Lord, let the man of God which thou didst send, come again to us, and teach us what we shall do unto the child that shall be born.' And God hearkened to the voice of Manoah, and the angel of God came again unto the woman, as she sat in the field;" and when she had called her husband, to whom the angel repeated the directions he had given before to the woman, Manoah proposed to detain him, till they had made ready a kid: but the angel of Jehovah replied, 'Though thou detain me, yet I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it to Jehovah:' for Manoah knew not that he was the angel of Jehovah. And Manoah said unto the Angel of Jehovah, 'What is thy name? that when thy sayings come to pass, we may do thee honour?' And the Angel of Jehovah said to him, 'Why askest thou after my name? (like him who wrestled with Jacob, Gen. xxxii. 29,) seeing it is *secret*. פלא Wonderful, or mysterious. (The Masorites mark the נ as superfluous; but, at all events) the term is cognate, if not the very same with one of the names of the Messiah, in Isai. ix. 6, פלא Wonderful. "So Manoah took a kid, with a meat-offering, and offered it upon a rock unto Jehovah; and he did wonderfully: (ומפלא לעשות) and he was wonderful for acting) and Manoah and his wife looked on. For it came to pass, that when the flame went up towards heaven from off the altar, that the angel of Jehovah ascended in the flame of the altar. And Manoah and his wife looked on, and

fell on their faces to the ground. Then Manoah knew that he was the Angel of Jehovah. And Manoah said unto his wife, 'We shall surely die, for we have seen God,' " &c. &c.

If these were appearances of a divine person, we cannot well doubt of its being the very same Agent, who was with the three heroic Jews, in the burning fiery furnace, Dan. iii. 25, of whom Nebuchadnezzar spake, when he said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the *fourth* is like the Son of God."*

There is a passage, in Exod. xxiii. 20—23, which deserves to be noticed in connection with these appearances, where Jehovah promises to Moses, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, and obey his voice, provoke him not; for *he* will not pardon your transgressions: for *my name is in him*. כי שמי בקרבו. But if thou wilt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee unto the Amorites, &c. and thou shalt cut them off." Can this be spoken of a created angel? Surely, The Right of Forgiveness belongs exclusively to God, Psal. cxxx. 4. The Jews were right in their premises, when they asked, "Who can forgive sins but God only?" Mark ii. 7, though Jesus proved them wrong in their conclusion, by bidding the paralytic take up his bed and walk: and told them, that he used the expression he first adopted, on

purpose to shew that he had even in his state of humiliation, power to forgive sins. Could it be said, "my name is in him," of any one except him, in whom dwelleth all the fulness of the Godhead bodily?

Let us also notice, how the last of the Jewish prophets predicted the Advent of the Messiah, Mal. iii. 1—3, "Behold I send my Messenger or Angel, and he shall prepare the way before me: and Jehovah, whom ye seek, shall suddenly come to his temple, even the Angel or Messenger of the Covenant, מלאך הברית whom ye delight in, he shall come, saith Jehovah of hosts. But who may abide the day of his coming?" &c. &c.

Consider how often Christ speaks of himself, in the Gospels, as being *sent* by the Father.* As the prophet had represented the

Messiah as saying, (Isai. xlviii. 16.) "And now the Lord Jehovah hath sent me and his Spirit." Thus in the Epistle to the Hebrews (iii. 1.) he is called the *Apostle* as well as the High-priest of our profession. Ἀπόστολος from ἀποστέλλω I send; as מלאך from מלא he sent or delegated.

Now then is it wonderful, that he who was set up from everlasting, from the beginning, or ever the earth was; who was in the beginning with God, who was by him, as one brought up with him, and was daily his delight, rejoicing always before him; rejoicing in the habitable parts of the earth; and his delights were with the sons of men; is it wonderful that he who in the fulness of time was to be *sent* forth, made of a woman, made under the law, that he might redeem them that were under the law, that they might receive the adoption of sons; who was to be made flesh and dwell among us, full of grace and truth; should previously visit this earth, in which he was to dwell for a season, and wherein he should complete the arduous work of human redemption?

Compare Prov. viii. with John i. Dr. Campbell is fully persuaded that the Evangelist had the description given by Solomon of Wisdom, in his eye, in the beginning of his Gospel; and Justin Martyr applies that description to Christ; as well as several of the appearances we have noticed, especially those to Abraham, Moses, and Joshua. And I cannot but think the manner in which he argues from these passages, in his Dialogue with Trypho the Jew, indicates that the first Christians generally viewed them in this light.

Mr. Scott may well ask, in his note on Exodus iii. 2, "With what

* John iii. 17. "For God *sent* not his Son into the world to condemn the world; but that the world through him might be saved." Verse 34, "He whom God hath *sent*, speaketh the words of God: for God giveth not the Spirit by measure unto him." iv. 34, "My meat is to do the will of him that *sent* me." v. 23, 24, "That all should honour the Son, even as they honour the Father: he that honoureth not the Son, honoureth not the Father who *sent* him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that *sent* me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." vi. 29, "This is the work of God, that ye believe on him whom he hath *sent*." See verses 38, 39, 40, 44, 57, and many similar expressions recorded by the apostle John. This beloved disciple expresses himself in the like terms in his first epistle, (iv. 9, 10,) "In this was manifested the love of God towards us, because that God *sent* his only-begotten Son into the world, that we might live through him. Herein is the love, not that we loved God, but that he loved us, and *sent* his Son to be the propitiation for our sins."

propriety can this language be used, in a revelation expressly intended to instruct men in the knowledge and worship of the true God, and to withdraw them from idolatry of every kind; if we do not allow the doctrine of the Co-equality and Deity of the Son of God, and that He is the speaker in this place?"

Dr. Owen, in his Commentary on the Epistle to the Hebrews, notices several of these appearances, in the tenth Exercitation, prefixed to the first Volume of his Exposition, and considers them as undoubtedly referring to the Son of God. He shews that this interpretation accorded with the judgment of the earliest Christian writers. He refers not only to Justin Martyr, whose testimonies I have examined, but also to Tertullian, quoting his words in his Treatise against Marcion, "*Christus semper egit in Dei Patris nomine; ipse ab initio conversatus est et congressus cum Patriarchis et Prophetis.*"* And against Praxeas, "*Christus ad colloquia humana semper descendit, ad Adam usque ad Patriarchas et Prophetas, in visione, in somno, in speculo, in ænigmati, ordinem suum præstruens semper ab initio, et Deus in terris cum hominibus conversatus est, non alias quam Sermo qui caro erat futurus.*†" Vol. I. of Owen, p. 120.

* "Christ always dealt (with men) in the name of God the Father; and so himself, from the beginning, conversed and met with the Patriarchs and Prophets."

† "Christ always descended into Communion with men, from Adam to the Patriarchs and Prophets, in visions, in dreams, in appearances, or representations of himself; instructing them in his future condition from the beginning; and God who conversed with man on-earth, was no other than the Word who was to be made flesh."

Thus also Justin (p. 156) professes to prove to Trypho, that he who appeared to Moses in the burning bush, was the same that had previously appeared to Abraham and Jacob; who was himself styled a man or angel, and at the same time God and Lord.

Surely we might have expected that infinite Wisdom would not have inserted these representations in the Old Testament, if it had been foreseen that they would confirm millions in error, under that New Dispensation, which was then foretold as so glorious an event; and thus bring it to pass, that the mere servant of God should become his rival, and be, for many ages, the object of idolatrous worship to many nations more numerous than the posterity of Abraham, and for a longer period than that during which any other idol was worshipped.

Remarks on the

ACT OF UNIFORMITY,

BY DR. ADAM CLARKE,

In his "Memoirs of the Wesley Family," p. 11—15.

1. THE Act, whether considered good or bad *politically*, was an absolute breach of the king's solemn declaration and engagement to the Dissenters, and, indeed, to the nation, while he was at *Breda*, as we have already seen; and argues that either *he* was a man of no moral principle, had no regard to his honour, nor to his *promise*, or that his *ministers* were cruel and malicious men, who well knew the religious scruples of many of his best friends, and how they must be in every way injured by the passing of such an act.

2. The breach of promise made to the Dissenters was a most dangerous measure, as it put to too severe a *test* the loyalty of a great part of the nation, and served to widen the breach between them and the established church; the rulers of which, they had too much reason to believe, were the principal promoters of this measure.

3. The Act required from *every minister* a solemn declaration, while ministering in the presence of Almighty God, (more solemn, if possible, than any oath,) of his *unfeigned assent* to ALL and EVERY thing contained in, and prescribed by, the Book of Common Prayer,—the Psalter, as there printed and *pointed*, and to all the *rites* and *ceremonies* therein enjoined. Now this is more than any man can, with a pure conscience, say of any *human* composition of devotion. The *Bible* alone, as it came from God, can be thus safely acknowledged; and not even a translation of that most sacred book, nor any of the *ancient versions*, in which it has been handed down to posterity. Though I regard the Liturgy of the Church of England as the purest form of devotion ever composed by man, and next in excellence to the inspired Volume, yet there are words and phrases in it to which I could not declare my assent; and, as to the *Psalter* contained in that book, it is in many places a *false* and *inefficient translation*, foreign from the *Hebrew verity*, with the insertion of a *multitude of words* which have nothing corresponding to them in the *original*; while printed as if they were the words of the Holy Spirit! And, as to the *pointing*, it is generally barbarous, and often destructive of the sense. What divine, who

ever read a Psalm of David in the original, could give his solemn assent to this composition, as it now stands?

4. This Act was intended as a snare, to catch many upright men. Many of the clergy of those times doubted greatly whether the hierarchy were *exactly* conformable to *Scripture*. Lord King's position, that *bishops and presbyters were the same order*, was a very general opinion among those afterwards called *Nonconformists*; and was the opinion of the late Mr. John Wesley. These were fully convinced that *ordination by presbyters* was a *valid* and *scriptural ordination*: and many of the clergy at that time had none other. But the Act, without *scripture* or *reason*, annuls and sweeps this away at a stroke; and none is permitted to minister in holy things unless *episcopally ordained*; an ordination which not one of them could procure, unless he had been in every sense a *thorough Conformist*.

5. The Act took upon it to *restrain* and *destroy*, as far as it could, the *spirit of prophecy*, or the gift of Christian preaching. Many of those excellent men believed themselves *fully called of God* to the work of the ministry. But this Act forbade them to preach unless they had episcopal ordination; and although a *dispensation of the gospel was committed unto them*, and God pronounced a *woe on such as preached it not*; yet one sermon or lecture of the person who did not, because he could not, conform as above, was punished by *three months' imprisonment in the common gaol*; and those who had the word of the Lord, and *could not be silent*, were thus treated; and with circumstances of relentless rigour.

6. The Act was not only persecuting, but *unjust*, as it deprived of the *means of subsistence* men who were educated for this function; who had been regularly, according to the custom of the times, inducted and employed in it, and had the subsistence of themselves and their families from it. But, in one day, upwards, of *two thousand* of them were left without a morsel of bread, because they would not defile their consciences by solemnly affirming what they did not believe.

7. The Act was *cruel*; as it endeavoured to prevent them from getting their bread by public or private *teaching*, as *school-masters* and *tutors*, unless *licensed* by the *archbishop or ordinary of the diocese*, under the penalty of *three months' imprisonment*; and for every *repetition* of this offence, so called, *three months' imprisonment* and *five pounds to the king*. And the reader may rest assured, that the minister who could not conscientiously assent to EVERY *thing* in the Prayer Book was not likely to be licensed by a bishop as a teacher of youth.

8. The Act had as much respect to *rites* and *ceremonies* as to *prayers* and *preaching*; hence it required every minister, "*openly and publicly, before the congregation, to declare his unfeigned assent and consent to the USE of all things in the said book contained and prescribed.*" But, notwithstanding the general excellence of this book, it would puzzle the first casuist in the church to shew the *moral* or *spiritual use* of several things therein contained and prescribed.

I have made these remarks to shew the nature and operation of this, at that time most illiberal and malicious Act, in order to vindicate the persons who were

its victims; who, because of their conscientious steadiness, have been represented as *foolish, fanatical, and obstinate* men; because they would not *solemnly affirm what they did not believe*. And for my own part, far from being surprised that so great a number as *two thousand and twenty-five*, according to Mr. Palmer's reckoning, were cast out of the church in one day, I am rather surprised that one *learned or conscientious minister* was found, on the requisitions of the Act, to retain his living.

High churchmen may "extol the authors and framers of this Act as deserving the everlasting praises and blessings of the church." But, while *honesty*, or rendering to every man his due, can be considered a blessing in society, and the steady attendant upon justice,—while *humanity* and *mercy* are esteemed the choicest characteristics of man, and while *sound learning* is valued as the ornament and handmaid of religion,—this Act, in its operation on *St. Bartholomew's day*, (August 24, 1662,) must be regarded as a *scandal to the state*, and a *reproach to the church*.

No doubt the reader has already considered me as a rigid Dissenter, because of the above review of the Act of Uniformity, in its predisposing causes, and subsequent effects: but he is highly mistaken. Bred up in the bosom of the church, I am strongly attached to it from principle and conscience; and, notwithstanding the *blots*, the existence of which in the Liturgy I cannot deny, I would not change that form of sound words for any thing that *dissent* could offer me as a substitute. But I abominate the Act of Uniformity, for its *oppression, injustice, and cruelty*; and because it gave a blow to

the piety of the national church, from which it is still but slowly recovering. It deprived her of multitudes of her brightest ornaments, whose works have been a credit and a bulwark to the Reformation, and still praise them in the gates. Neither interest nor disaffection prompts this eulogium! *Fiat justitia; ruat cælum!*

An Inquirer after Truth.

It being an acknowledged fact, that the Christian churches, during the first three centuries, regularly celebrated the Lord's Supper every Lord's-day, as a constituent part of their public worship, *when and how* was the *monthly* celebration introduced, and *for what reasons?*

Miscellanea.

The Minister's Wife.

"*If I were to be married at all,*" exclaimed a lively girl, a few days ago, "*I should like above all men to have a Minister.*"

I said nothing at the time. I was led to meditate afterwards upon the condition of a minister's wife; and some ideas occurred to me which I thought might be useful to some of the readers of the Magazine.

A minister's wife certainly occupies a post of considerable importance. Much of her husband's comfort, and much of his usefulness, depends upon her. If she be kind, it will contribute to his cheerfulness. If she be zealous, it will invigorate his exertions. If she be eminently spiritual, it will cherish those feelings in his mind which are congenial with his office. But if, unhappily, she should take no interest in his work, do nothing to help him, say nothing to animate him; if she should consider his books as her rivals, treat his studies as his amusements, regard his public services merely as scenes which he must pass through to retain his situation, and feel no anxiety that they should be performed with the best of his abilities; if, in a word, she do not love him as a minister, and love his work as the work of Christ; she will grieve his spirit; hinder his usefulness, and have much to answer for at the last day.

But I have learned by experience that arduous stations are not always enviable; and I very much suspect that there is nothing very enviable in the responsible situation of the wife of a minister.

When any unpleasantness has arisen between a pastor and his people, I have observed, that censure has almost invariably been thrown upon his wife. It is true, disputes do arise, and removals do take place, in churches in which the minister has no wife: but if he have one, she is a most convenient object for all superfluous blame. The evil must have originated somewhere; its source the complainants well know *cannot* be in themselves! far, far away be so unnatural a supposition; nor is it likely that their minister (good man!) would err so strangely, if he had no bad adviser; the whole must, undoubtedly, originate with his wife. Ministers' wives are certainly liable to occasion mischief in churches, as well as others; but, I believe, much more blame has been generally attached to them, in times of commotion, than they have deserved.

The minister's wife is expected to be a pattern of every good work; a sort of fugle-woman in all active duty; and an imperturbable recipient of all inconveniences. Now, if she should happen to possess all the best qualities of a female in perfection, and without any alloy, so much the better for herself, and for

ber husband; but I know not what right the people have to require it.

But the minister's wife has to meet with many difficulties and privations, which ought to excite the respectful sympathy of all who value the ministerial office. Her comfort is, in many things, necessarily sacrificed to the usefulness of her husband. She will have to complain, in many cases unavoidably, that she has but little of his company. His engagements often call him from home; or, if he be in the house, call him from her. At other times he is, probably, in an agitated, hurried state; his nervous energy is exhausted by study or preaching, and an irritability, equally distressing to him and to her, ensues. Troubles, which his people do not see, press down his spirits; the burden weighs most heavily when he is removed from public excitement; but she sees it, and is necessarily rendered unhappy by it.

And who does not know that the *good coat* which the minister deems it his duty to wear, is not always a just criterion of the state of his wife's *wardrobe*? and that the external appearance of respectability which they both endeavour to preserve, for the sake of the cause in which they are engaged, is often maintained by the most painful effort, and the most rigid self-denial? How often does a female, in this situation, lament that she is shut out from advantages which, in another station, she might enjoy; and that her husband is precluded from acquiring those comforts for present use, and those supplies for the future, which, in other departments of life, his industry and talents would procure! He holds himself a sort of martyr; thinks of the importance of his labours, and of the views with which he devoted himself to the work; anticipates his Master's smile; and says, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." This, in him is heroic; but his being a hero, does not constitute his wife a heroine.

Perhaps she would prefer leaving heroism to others; but, if she do not possess some considerable degree of this scarce quality, she is likely to spend many sorrowful hours, in thinking of the wants of herself and of her children, of the difficulties she experiences while her husband is living, and of the penury she may expect when he is dead.

Though, at first sight, it may seem a very gratifying thing to bear the name of a man who is applauded and loved, it is, on these accounts, desirable that Christian females should well consider what they are doing, when they ally themselves for life to the pastors of our churches. Thorns surround the rose, however beautiful it may be; and the attractive good is mingled with substantial evil. It is important, also, that ministers, in making choice of partners, should reckon among the most indispensable qualifications, a readiness to sacrifice comfort, peace, and wealth, to the glory of Christ, and the general advantage. And, above all, it is incumbent on the churches to bear in mind the very delicate situation of a female so circumstanced, and to do every thing practicable to compensate for its inconveniences. A minister's wife, who fulfils well the multifarious duties required of her, is worthy of double honour, and should be treated with peculiar tenderness and respect; for the religious public may consider it certain, she has many things to endure, by no means pleasant, even when blessed with an affectionate husband, and surrounded by a considerate and grateful people.

X.

* * We have inserted this paper, because its tendency is to make ministers cautious in the choice of their companions in life; and females considerate as to the motives which induce them to marry ministers of the gospel. The fact, however, is, that there are difficulties in every situation, and, though the wives of ministers may have some peculiar to their station, they have not more than those of tradesmen, &c. &c. Let ministers and their wives be

willing to "endure all things for the elect's sake," and they may be useful, honourable, and happy.

Editors.

Father, do you never ask a Blessing?

In conversation with a middle-aged seaman, in answer to the question, How came you to think seriously of religion? he replied nearly as follows:

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. The cottage where I reside is in a village, next to a neat chapel, but I did not go to it,—nor permit my family, if I could prevent it. I usually sail out of Liverpool. I commonly return home for a few weeks in winter to my family. Last summer my wife sent my oldest girl, about six years of age, into the Sunday-school established at the chapel, though I did not know of it.

"I came from my last voyage a little before last Christmas, and journeyed home. I arrived late, and did not see my little girl till next day. At dinner-time, when we had sat down, I began to eat what was before me, without ever thinking of my heavenly Father, who provided my daily bread. Looking to my child, I thought she observed me with astonishment. After a moment's pause, she asked me, in a very solemn and serious manner, 'Father! do you never ask a bless-

ing?' Her mother saw me look hard at her, and hold my knife and fork motionless—(it was not anger—it was a rush of conviction which struck me like lightning;)—apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nancy.' My eyes were rivetted on the child; I felt conscious I had never instructed her to pray, nor ever set her an example by praying with my family at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me: I dropped the knife and fork from my hands, and gave vent to my feelings in tears. Afterwards I inquired, who had thus instructed the child? My wife informed me, that it was the good people at the chapel next door, and added, 'the child never goes to bed, or rises in the morning, without kneeling down to pray for herself, and her dear father and mother.' Ah! thought I, and I never prayed for myself, or my children! I entered the chapel in the evening, for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger, through the instrumentality of my dear child, I hope I am now seeking Him with all my heart, and can truly say, that I am happy in the thought, that Jesus Christ came into the world to save sinners, of whom I am chief."

B. H. D.

Southampton.

Obituary and Recent Deaths.

REV. CHRISTOPHER HUNTER.

THE Memoir of this amiable young man has been long delayed, through various circumstances: but, though it came to hand late, may not be unworthy insertion.

He was the sixth son of Mr. Edward Hunter, a General Baptist

Minister, who, for many years, has preached, and still preaches, at Killingholme, and some other places in the North of Lincolnshire. He was born October 10, 1790. From his birth to his apprenticeship he was healthy and robust; but, from that period, he became feeble, and betrayed symptoms of a consump-

tive nature, the disorder which terminated in his premature death. Though the child of many prayers, he did not discover any satisfactory evidence of real religion till he was nearly grown up; when the ministry of Mr. Wright, then one of the ministers of Hull, and who occasionally preached at Barrow, at which place Mr. Hunter then lived, was blessed to his thorough awakening and real conversion to God. He soon after became a member of the Particular Baptist Church at Killingholme, under the pastoral care of the venerable Mr. Abraham Greenwood, which, on part of the Lord's-day, assembles in the same place as that of Mr. Hunter's father's congregation. By this church he was called to the work of the ministry, and recommended to the patronage of the Baptist Academy at Bradford. At that time, however, he had just removed to Collingham, in Nottinghamshire, and was connected with the church under the care of Mr. William Nicholls. That church, and its minister, cordially united in his call to the ministry, and his recommendation to the academy. He entered the academy in January, 1814, and, during the four years spent there, he conducted himself in a way that gave increasing proof of the genuineness of his piety, and afforded every encouragement to hope that, had his life been spared, he would have been a useful and acceptable minister. He was meek, and humble, and affectionate, diligent in his application to study, as far as his health would allow; and his occasional labours were such as met with very general acceptance.

At the close of his studies, he went to Richmond, in the north of Yorkshire, into which town the gospel had been introduced, under favourable auspices, the preceding year, by Mr. Christopher Kitching, prior to his going, as a Missionary, to Jamaica. Here Mr. Hunter gathered a small church, over which he was ordained the pastor, May 23, 1819; the venerable Mr. William Terry, and his tutor, Dr. Steadman, engaging in the services of the day. Here Mr. Hunter laboured with exemplary diligence, and bore the

many privations and hardships incident to an infant interest, with great fortitude and perseverance. Nor were his labours, during the period he was permitted to continue them, unsuccessful: that period, however, was short. In the close of the year 1820, his consumptive symptoms returned; the disorder increased with great rapidity, and terminated in his death.

During his affliction, he suffered much pain and anguish, but exercised much patience, and manifested a happy composure of mind, arising from a view of his interest in that great Redeemer in whom he had trusted for himself, and whom he had faithfully and affectionately preached to others, as well as a joyful hope of being soon with him. He left a little circle of Christian friends to mourn his loss, and to whom his memory is dear, as well as a disconsolate widow, to whom he had been married but a few weeks previous to the commencement of his illness. In his prospects of usefulness, and in his early removal, by which they were so speedily closed, another instance has been added, to the many that have preceded it, of the mysterious conduct of our all-wise and gracious Redeemer, which however inexplicable now, will, doubtless, be satisfactorily unfolded hereafter.

W. S.

Bradford, June, 1824.

SARAH GURNEY

Was born at Haddenham, Bucks, in September, 1752, and grew up in ignorance and sin, spending upwards of fifty years in the neglect of public means, and total unconcern about her soul. About sixteen or seventeen years ago, she was, for the first time, prevailed on to enter a dwelling-house, which had been opened in the village for public service on Sabbath evenings: the address was founded on 1 Pet. iv. 18, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" All was new to her; the word was accompanied with divine energy to her heart, and a change was evident in her whole

deportment. When the new Baptist Meeting-house was opened in 1809, she constantly attended; a sermon preached at the close of the year, from, "The end is come;" made such a lasting impression on her mind, that she soon determined to yield to the two positive commands of Jesus Christ. She was baptized October 3, 1810, and was one of the *twelve* at the formation of the church. Her hope of acceptance with God as a sinner and a saint, was founded on the perfect obedience and all-sufficient sacrifice of Christ, received by faith. Thus she lived by faith on the Son of God, walked by the rule of God's word, and enjoyed the sanctifying influences of the Holy Spirit in her soul. With such views and feelings, it was pleasing to hear her repeat,

"Did Jesus once upon me shine,
Then Jesus is for ever mine."

Adding, also, that she thought the same sentiment was expressed by the Apostle, when speaking of the saints at Philippi, in those sweet words, "Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ." i. 6. The daily concern she manifested to live soberly, righteously, and godly, evidenced the sincerity of her heart, and proved her faith to be that of God's elect. Her favourite motto, "Endeavouring to keep the unity of the spirit, in the bond of peace," was exemplified in her whole spirit and conduct. Such was her prudence in the world, and silence respecting all her brethren, that the church never had occasion to complain of, or reprove her. The lively interest she took in all the concerns of the church, of which she was so honourable a member, with her hearty liberality, are well calculated to excite astonishment, and make us ashamed of our excuses when called upon to support the Redeemer's cause. This will appear very striking when we advert to her regular income. Her allowance from the parish, for the last nineteen years, was *three* shillings a week; in the dearest times she never asked for more, and the parish never gave her less when things be-

came cheaper: having, for many years, lost one eye, and the other being exceedingly weak, she could seldom earn more than from sixpence to a shilling per week, which generally went to pay for her lodging. From such a small pittance abounded the riches of her liberality: no expenses, connected with our place of worship, ever escaped her notice; she *would* help a little, even to the last. So strong and decided was her dislike to the principle of joining and continuing in Christian fellowship for selfish purposes, always expecting to receive, but never ready to give, that if ever moved to speak with indignant warmth, it was on this delicate, yet disgusting subject. Providence having favoured her with a moderate appetite, and her constant habit of self-denial, enabled her to live a little within her regular income. Thus, with the principle on which she always acted, that whatever was given her in charity was the Lord's, she had always something to give, and a heart in entire unison with her power. She was a regular subscriber to several societies, at home and abroad, of at least *four* shillings per quarter, besides other occasional donations; one of which, in aid of the Baptist Mission, deserves to be remembered. Her pastor having informed the congregation that an extra collection would be made in the week for the Mission, *poor old Sarah* came, leaning on her stick, took hold of her pastor's hand, pressing a shilling into it, with a broad smile, said, "There, it does me more good to be able to give that to the Baptist Mission, than if any one had given me a good dinner."

She enjoined on her pastor the strictest secrecy respecting all her gifts while living, and of some he dares not tell, though the benevolent donor be now no more.

The high and praise-worthy regard she entertained for the strictest integrity and uprightness towards all, has been displayed in her paying debts which the laws of her country could not claim.

After such a life of zeal for God, and love to his cause and people in old age, it will not astonish your readers to find her last scene crown-

ed with joy and peace. Often, amidst weakness and pains, she would exclaim, "O how good and merciful is my heavenly Father:

'Good when he gives, supremely good;

Nor less when he denies:

E'en crosses from his sov'reign hand,
Are blessings in disguise.'"

She was not, however, free from seasons of darkness in her last affliction; though sweetly interchanged with rays of cheerful hope. She would often say, "I expect salvation all of grace—free grace. I am a poor unworthy sinner, depending solely on God's mercy, through Jesus Christ. I hope all is safe, and I trust I shall soon be with Him I love. I feel little concern now about myself; but I feel much, very

much, for my relatives. May the Lord bless them, and draw them to himself! I will commend them by prayer to that God, who has saved such a poor, careless, ignorant sinner as I once was." Thus patience had her perfect work, and, after being confined to her bed for many months, she died happy in the embraces of her Lord, April 22, 1823, aged seventy years. P. T.

Haddenham, Feb. 24, 1824.

REV. R. PETTIT.

THURSDAY, July 29th, 1824, died suddenly, Rev. R. Pettit, pastor of the Baptist Church at Samford, Essex. We expect to receive further information concerning this departed Minister of Jesus Christ.

Review.

Bethel Flag; or, Sermons to Seamen.

By Robert Philip, Minister of Newington Chapel, Liverpool, 1823.

THE salvation of sinners, their restoration to the favour and image and service and enjoyment of himself, is God's great and darling project. To this, all his works and ways in our world are subservient. To effect this, he sent forth, in the fulness of the times, his own Son, clothed with the likeness of sinful flesh. For this, Jesus lived, and obeyed, and suffered, and died. To carry on this important undertaking, Jesus employs his life of glory in heaven. He sheds forth his Spirit on men, qualifying and exciting them to preach to their fellow-men the tidings of redemption through his blood, of holiness through his Spirit, of eternal blessedness from his love. Ever since the ascension of Jesus, this work of mercy has been going forward in our world with greater or less celerity, on a wider or a narrower scale. Some periods in the history of the church have been more eminent than others for a diffusion of truth and righteousness. The "Reformation from Popery" was a distinguished era in the kingdom of our

Lord, when he poured out his Spirit very largely, fitting and rousing many to preach the simple gospel, and imparting a spirit of hearing and understanding to vast multitudes of the nations.

In the middle of the last century, our own land was favoured with a large effusion of Divine Influence, and a correspondent revival of the faith and godliness and zeal of primitive Christianity. Romaine, Hervey, Berridge, Whitefield, and many others, were raised up to preach Christ, in the dignity of his person, the grandeur of his work, the fullness, freeness, and glory of his salvation.

About the end of the last century, and the beginning of this, a similar effusion, whether equally copious we shall not say, has been poured out in this favoured land. One of the blessed results has been, the spirit of zeal for the spread of the gospel in distant countries. Hence Bible, Missionary, Tract Societies, and various benevolent institutions, have been rising, and strengthening, and extending, in this and other Christian nations. The Christian spirit of benevolence has modified itself into various shapes, adapted to

the many forms of human misery, and depravity, and woe. Specific objects have been selected; the wilderness has been laid out into different fields, and labourers have gone forth into the departments which they judged themselves called to undertake.

A large class of our fellow-men consists of mariners; a class which, from the nature of their employments, has been much excluded from the ordinary means of moral and Christian instruction. How pleasing to the benevolent and renewed mind it must be, to learn the variety of methods now in operation, in all the principal ports, to make this class of men wiser and better.

Among the labourers in this wide department of the Missionary field, Mr. R. Philip has distinguished himself. He has long, even from the first, taken a lead in preaching to the seamen of Liverpool, and has now brought forth what, we hope, will be a lasting proof of his affections for their best interests, and a means, through the energy of the Divine Spirit, of promoting their highest weal. This small and cheap volume contains twenty-three sermons on subjects most intimately connected with the salvation of the immortal soul, and on subjects especially adapted to the description of our fellow-men, for whom they are intended. We shall subjoin a list of the topics discussed in them.

Our Saviour's Attention to Seamen, Matt. iv. 12—Importance of Knowledge to the Soul—God's Method of restoring Sinners—Jonah—The Loving-kindness of God unparalleled—The Possibility of serving God acceptably at Sea—The constraining Influence of Christ's Love—Christ's Satisfaction for Sin by his Sufferings—The Sea giving up the Dead—Hope, the Anchor of the Soul—The Shipwreck—The Advantage of being in Christ—Divine Guidance and Guardianship—The Swellings of Jordan—Stormy Wind fulfilling God's Word—Necessity of being renewed in the Spirit of the Mind—Happiness in both Worlds—Sabbath.

If simplicity, affection, appeals to

the conscience, statements of Bible truth, and enforcements of Christian duty, render sermons valuable, this little volume has high claims on the Christian public, and will obtain a wide circulation among our seamen. The following short specimens of Mr. Philip's sentiments and style are subjoined.

"The particular place in which the Saviour began to preach the Gospel. It was in Capernaum, which is on the sea coast, and by the sea of Galilee: the very last place in Judea, where we should have thought to hear of him; and yet it was the first he went to as a preacher. This is truly astonishing. We naturally expect to hear, that when the Saviour arose as the Sun of righteousness, he shed his first and fairest beams upon the venerable sanhedrim, upon the learned rabbins, upon the consecrated priesthood of Jerusalem. We should not be at all astonished to hear, that he made the temple his church, and the golden mercy-seat his pulpit; for even these places, glorious as they were, would have been honoured by *His* presence and preaching. But, like the natural sun, he rose from the waves upon the world, made a ship his first pulpit, and seamen his first converts."

— "Observe the condition and character of those to whom the Saviour began to preach. They were people who sat in darkness, and in the region and shadow of death; that is in *ignorance, vice, and despair*. And do mark, they sat in this state—instead of making any effort, or taking any pains, to get out of the darkness, they sat in it, and loved it, because their deeds were evil. They never would have come to the Saviour, if He had not gone to them. They did not even send for him," &c.

On the recent Prosecutions of Persons vending Books against Christianity. An Address to Deists: by a Dissenter. London: Offor, Newgate-street, Octavo, pp. 34, 1s.

THE design of the writer is to prove, to the satisfaction of Deists, that, in the recent prosecutions of persons for vending infidel and blasphemous publications, the prosecutors, juries, and judges, have all acted in direct violation of the spirit and precepts of Christianity,—the

example of Christ, and the writings of the Apostles.

We greatly fear he has not maturely considered the magnitude of the guilt of the parties whom he has undertaken to defend; whether their conduct be considered as sin against God, or as injurious to the well-being of society. Who could have expected a Christian minister to employ such flattering and extenuating terms as the following:

"He does not wish to deny, that many, who have rejected Christianity, as decidedly as he has embraced it, have exhibited a strength of intellect, and splendour of talent, which have seldom been exceeded, and which would have enabled them to advocate, with effect, any cause in which their hearts were warm. Nor does it appear to him, that every man who *denies the Divine Mission of Jesus*, must, necessarily, be more depraved than his neighbour, who merely professes to believe it: or, that at the final judgment, an uninfluential assent to the truths of unrevealed religion, will give to the vicious man, who has yielded it, any pre-eminence over another, who has *rejected* the name of Christianity, as well as its substance."

Is this the proper tone, we ask, for speaking of that aggravated kind of unbelief, which consists in *denying* that Jesus is the Messiah, the Saviour of the world; and in rejecting the message of reconciliation, by accepting which only, sinful man can be saved from the wrath to come? Is not this rather to "lay the flattering unction to the soul," than, "knowing the terrors of the Lord," to persuade men? How different the feelings and language of Paul, to one who sought "to turn away the deputy from the faith," "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." We ask the writer of this pamphlet, whether Elymas was worse than some of our modern infidels and blasphemers?

To supply our Author's defect, in not affording his readers any description of the alleged crimes, infidelity and blasphemy, we give a quotation from Blackstone's Commentaries. In his Chapter on "Pub-

lic Wrongs," he says, "The fourth species of offences, therefore, more immediately against God and religion, is that of *blasphemy* against the Almighty, by *denying his being or providence*; or by *contumelious reproaches of our Saviour Christ*. Whither also may be referred *all profane scoffing at the Holy Scripture*; or exposing it to contempt and ridicule. These are offences punishable at common law by fine and imprisonment, or other infamous corporal punishment: for Christianity is part of the laws of England." Vol. IV. p. 59.

The author of the pamphlet says, that "he must be permitted to reject that such should be the common law in England; and that such a law should exist in the statute-book;" i.e. he would, if he could, have it repealed. And, then, every one might "blaspheme the Almighty, by denying his being and providence with impunity;—whilst they could not defame the character of their neighbour, without subjecting themselves to fines and imprisonments! Then, too, they may contumeliously reproach the Saviour Christ; profanely scoff at the Bible, and expose it to contempt and ridicule;" without committing any wrong, either to themselves, or their neighbours.

But the Author has anticipated the difference made in our laws, and observed by our Judges, between *reasoning* against the truths of natural or revealed religion, and *contumeliously* reproaching, or *profanely* *scoffing* against, or *contemptuously* *ridiculing* them. He has put the following *pathetic* complaint into the mouths of infidels:

"They tell us we may argue, if we will argue fairly; but respecting the fairness of the arguments, our adversaries are to be the judges. They say that we may reason, but we must not ridicule; but we object to things contained in the Bible, because we conceive them to be ridiculous; and, if ridicule be forbidden, how are we to do justice to this opinion?"

We are greatly mistaken if this juvenile defender of those, who, like Carlile, have blasphemed God and his Christ, by *publishing* atheistical

opinions, will not, at some future period of his life, heartily wish that he could adopt the energetic language of an eminent writer on religious liberty, (but who knew how to draw the line between *liberty* and *licentiousness*;) the Rev. Robert Hall:—"But when did I plead for the publication of blasphemy, fettered, or unfettered? To plead for the liberty of divulging speculative opinions is one thing; and to assert the right of uttering blasphemy, is another. For blasphemy, which is the speaking contumeliously of God, is not a speculative error; it is an overt act; a crime which no state should tolerate."*

The fact is, this apologist for published infidelity and blasphemy, has entirely overlooked the duties and obligations arising out of that state of society which exists, and the bounds of which no individual is at liberty to destroy. The great principle of society is, according to Blackstone, that "every part should pay obedience to the will of the whole, and that the whole should protect all its parts; or, in other words, that the community should guard the rights of each individual member, and that (in return for this protection,) each individual should submit to the laws of the community; without which submission of all, it were impossible that protection could be certainly extended to any."

Now we submit to the writer of the pamphlet, whether the spirit and principles of Christianity, respecting the different orders of society, and the subjection due to magistrates, be not in exact accordance with this description? Are not Christians taught, that the magistrate is "a terror to *evil-doers*?" And are not those who publish atheism, and who contumeliously reproach the Saviour, and ridicule the holy scriptures, *evil-doers*? Should not the young and inexperienced members of the community be protected from such pestilentious publications? And have those persons who are adjudged guilty of being injurious members of the community, by the decision of a jury, any right to

complain of injustice and oppression? To call such prosecutions *persecutions*, is a misnomer of the grossest kind. The misfortune is, that actions and things are frequently called by wrong names: thus blaspheming God, and reproaching Christ, and reviling the gospel, have been designated searching after truth, and the right of private judgment: and, as a consequence, to punish men for such things, has been considered persecution for conscience' sake; an inspired writer calls it, being "buffeted for faults," "or suffering as *evil-doers*."

We give the writer credit for good intentions; but consider his reasoning futile, and his arguments inconclusive: we earnestly hope that his speculative mind will not lead him into errors which, at present, he would shudder at the thought of embracing.

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The Religious World Displayed: or, a View of the Four grand Systems of Religion, namely, Christianity, Judaism, Paganism, and Mohammedism; and of the various existing Denominations, Sects, and Parties, in the Christian World, &c. By the Rev. Robert Adam, M. A.

A WORK of this nature, consisting of two large octavo volumes, will be expected to contain a considerable portion of useful information; and, in this reasonable hope, those who peruse it will not be extensively disappointed. We wish, however, there were not so much cause as there is to complain, that our author has tediously extended his account of some things, and far too briefly treated of others. In the second Volume, from page 227 to page 246, we have much paper and printing wasted on the delusion of Swedenborgianism, the slightest mention of which would have been an honour not deserved. This might not have so forcibly struck us, had we not observed, that some truly important things are very briefly noticed. A mere glance, for instance, is bestowed on the momentous concerns of the Baptist Missionary Society, and those of other kindred institutions. It is not a solid reply to say, that all which

* Reply to a Review in the Christian Guardian, p. 9.

respects these Societies is amply told by others; because this happens to be true, also, relative to the senseless peculiarities of the Swedish fanatic. There seems not to have been always open to our author adequate sources of information, and he writes as if obliged to finish his work in this defective manner, because he had no expectation of being better furnished at a period for which he could wait. Some of his accounts of eminent writers and preachers, belonging to particular bodies of Christians, are very defective; and great and little men are united, as of the same class, in a very amusing way.

We would give an example of this, were it not for the delicate nature of the subject.

Mr. Adam wrote, no doubt, as accurately as he was able at the time; but he should have had better information, or not have published such statements at all. These defects, however, are of trivial importance, when compared with the extensive injustice sometimes inflicted on the Dissenters. This writer is so enthusiastic in his love of the English Episcopal Church, that he cannot be equitable to Nonconformists; he can see only beauty in the form of his favourite, can hear only wisdom from her lips, can behold only blessings in her hands, and, it seems to us, that, of all the divisions of the Christian world, he can only pray for the continuance of her life. In noticing such unhappy prejudice, we cannot but pray for the existence of a more general attachment to the church of Jesus Christ, as she is represented in the New Testament—in her doctrines, ordinances, officers, members, and polity. Then, in lands professing to contain Christian populations, unholy ministers of religion would not abound—the practice of unscriptural ceremonies would not be maintained as meritorious services—the opulent and powerful priests of national establishments would no longer frown on and impede, as now too often happens, the laborious ministers of truth, who uprightly separate from their communities—an amazing waste of wealth would be prevented—and

the interests of true godliness much more generally promoted. The relations of this partisan historian, either in favour of the endowed church, or against the justly protected Dissenters, ought never to be received on his authority: so powerful are his prejudices, or so deficient is his information. These charges we are compelled to prefer, and the evidences of their validity are so numerous, that, if they were all given, and their justice established, a volume of no mean dimensions would be produced.

To execute the office of an historian well, it has been said: "The writer should belong to no country, no order of men, no party, and no religion;" than which nothing can be more just, when restricted to his impartiality, while composing his narrative; and, had the author before us answered this representation, we should have been happy in commending his volumes.

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The whole Works of the Rev. John Hurrian, now first collected; to which is prefixed the Life of the Author. In three Volumes. 13s. 6d.

THE first Volume contains a short account of the Author, with eight sermons on "the Knowledge of Christ, and him crucified."

The second Volume contains twelve sermons on "the Knowledge of Christ glorified;"—"the Rights and Duties of Ministers and People, a Sermon at the Ordination of the Rev. Thomas Milway;"—and, also, "a Funeral Sermon for the Rev. John Nesbitt."

The third, and the most valuable, contains "The Scripture-doctrine of the real Personality, and the internal and extraordinary Work of the Holy Spirit, stated and defended, in sixteen Sermons;" with a Preface by Dr. Abraham Taylor.

The Salters' Hall Question, in 1719, produced a controversy, which continued fifteen years, to the year 1734. Mr. Hurrian appears to have studied the Doctrine of the Trinity with extraordinary care and success; and particularly the Personality of the Holy Spirit. His laboured discourses on this important topic

will be very interesting to theological students, and to our young members, especially if they have seen Watt's Dissertations, with the animadversions of Dr. Abraham Taylor.

The Life prefixed does not inform us in what part of London this great man laboured. Our readers may learn, however, from Wilson's Account of Dissenting Churches, that it was in Hare-court, Aldersgate-street.*

Mr. Hurrior's demonstration of the *Personality* of the Holy Spirit, is the most complete and satisfactory we have ever seen. His style is natural and easy, and strong marks of care and attention every where abound. A Funeral Sermon was preached for him by Dr. Abraham Taylor, and another by Dr. Ridgley.

In the commencement of his preliminary discourse concerning the Spirit's Divinity, he has adopted the prayer of *Cyprian*, which is worth transcribing.

"O holy Spirit, be thou present; and from heaven shed down thy consolations on those that expect thee; sanctify the temple of our body, and consecrate it a habitation for thyself! Make those souls joyful with thy presence, who desire thee: make the house fit for thee, the inhabitant; adorn thy chamber, and surround the place of thy rest with a variety of virtues; strew the pavement with ornaments; let thy mansion shine with the brightness of carbuncles and precious stones; and let the odours of all thy gifts inwardly discover themselves: let thy fragrant balsam perfume thy residence, and expel whatever is noisome, and the spring of corruption; do thou make this our joy stable and lasting; and this renovation of thy creature do thou continue for ever, in fading beauty."

A concise View of the leading Doctrines connected with the Socinian Controversy. Edinburgh: Printed for Waugh and Innes; M. Ogle, Glasgow; J. Nesbit and F. Westley, London; H. Green, Belfast; and R. M. Tims, Dublin. 1824. Price 2s.

* Vol. III.

† De Spiritu, S. p. 484.

THE design of this publication is thus expressed in the Preface:

"The publication of the following extracts was suggested to the Editor, in consequence of more than usual exertions having been made to disseminate the Socinian doctrines in this city (Edinburgh). He considered it an important duty to use every means to guard all classes of professing Christians against what he conceives so extremely dangerous an error."

We are sorry to think that such a publication was thought necessary, from the cause here mentioned. But, while we perfectly agree with the sentiment expressed, respecting the extremely dangerous nature of the error which it is the design of this small volume to counteract, we think it is very much fitted to attain this object, with all who will take the trouble attentively to read it.—The Editor has carefully selected the most powerful parts of the writings of two very able authors, who have examined, with much attention, the various points connected with the Socinian controversy—Dr. Dwight and Dr. Wardlaw; and, as he has arranged his extracts in such a way, as to place the argument in the most striking point of view, we can, with great confidence, recommend this small volume to all who wish to see a concise, and, at the same time, a very complete statement, of the arguments, from scripture, in support of the divinity of Christ, the personality of the Spirit, and the Atonement. On the second of these topics, we consider the extracts from Dr. Dwight, as particularly striking and original; and the practical inferences, from the same author, present, in a very powerful point of view, the great importance of correct sentiments respecting the different doctrines discussed in this publication. We are particularly pleased with the very impressive manner in which the necessity of a personal interest in the atonement of Christ is stated, as the only foundation of the sinner's hope.—Almost the whole of M'Laurin's admirable Sermon on Glorifying in the Cross of Christ, is introduced in the Appendix.—We have no room for extracts, and where there is so much excellent

matter, it would be difficult to know what passages to select. We must refer our readers to the volume itself, only adding, that we think it particularly fitted to be useful to those who may be exposed to the contagion of Socinian error, but who may not have time to peruse longer publications. In this small work they will find the essence of all that has been written upon the subject.

The Spirit of Prayer: by Nathanael Vincent, A. M. Minister of the Gospel: with Extracts on the same Subject from the Works of the Rev. J. Barret, Mrs. H. Moore, Rev. Daniel Wilson, J. Bowdlet, Esq. J. Sheppard, Esq. and the Rev. J. H. Stewart. Edinburgh: Printed for Waugh and Innes; M. Ogle, Glasgow; J. Nesbit and F. Westley, London; H. Green, Belfast; and R. M. Tims, Dublin. 1824. Price 2s.

At a period when so many works of imagination are continually issuing from the press, on the subject of religion, we are happy to see the revival of some of the more solid publications of a former age. The principal tract, in this small volume is that of Nathanael Vincent, printed in London in the year 1684. This author is, perhaps, best known by his very judicious exposition of the Shorter Catechism. The text he has chosen, as the subject of the tract before us, is, Eph. vi. 18, "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." The various topics contained in this verse, are very happily illustrated; and we consider the reprinting of this tract, which was very little known before, as a valuable addition to our stock of useful religious publications. The other articles in this small volume are thrown into an Appendix. The first of these belongs, also, to a former age; it is entitled "Extracts from the Rev. J. Barret on God's answering Prayer;" and contains some very valuable hints on this subject. The other

writers above-named are too well known to need any recommendation from us. One, however, we must mention, because the work from which the extract is taken, is quite new. We refer to No. 5, "On the Encouragement which the Intercession of Christ affords to Prayer." It is selected from a volume just published by John Sheppard, Esq. entitled, "Thoughts chiefly designed as a Preparative and Persuasive to private Devotion." We have read this extract with much pleasure, and hope, by and by, to lay before our readers a more full account of the publication from which it is taken. On the whole, we can, with much confidence, recommend this small volume as much fitted for general usefulness, and well deserving a place within the village or family library.

Observations on the Antichristian Tendency of Modern Education, &c. By John Campbell, of Craibrook, F. R. S. E. London, Whitaker, pp. 142. 2s. 6d.

WE are much pleased with this little work. It is the production of a pious and highly-cultivated mind, alive to the incalculable importance of giving a right direction to youthful studies, and fully aware of the pernicious influence of the mode in which they are at present generally conducted. It is, indeed, enough to awaken the most painful feelings, to consider, in how great a degree, the god of this world has subjugated the province of polite literature to himself, and planted, throughout her wide and lovely domains—not steel traps and spring guns—but implements designed to inflict far more dangerous wounds, and to ensure a more awful destruction. From the period of the Reformation to the present day, there have been men of piety and learning, in this and other countries, who have seen and lamented the evils to which we refer: but we cherish the hope that, (and as this is an era of exertion,) some effort will, at length, be made, worthy of the occasion, to bring about a reformation. On this ground, we

hail the appearance of this sensible and well-written publication; and trust it will have a wide circulation among intelligent parents, and those to whom the care of the rising generation is confided.

The volume is neatly and correctly printed; and is inscribed, with much propriety, to a well known and justly celebrated friend of the author, Dr. Chalmers, late of Glasgow.

An Essay on Faith: by Thomas Erskine, Esq. Advocate, Author of "Remarks on the internal Evidence for the Truth of revealed Religion." pp. 141, 3s.

IT is highly gratifying to find this important topic treated in so excellent a spirit. How different the style of this Essay from those sharp contentions which, some years ago, so warmly agitated polemics. Great was then the danger, that many readers would have their thoughts more employed about the operations of their own minds, than about "the truth," by belief of which sinners are to be saved; they were induced to study Metaphysics rather than Divinity. Mr. Erskine informs us, at the close of the volume,

"My object in this Essay has not been to represent Faith as a difficult or perplexed operation, but to withdraw the attention from the act of believing, and to fix it on the object of belief, by shewing that we cannot believe any moral fact, without entering into its spirit, and meaning, and importance; that we cannot believe in our own danger without apprehension, or in our own deliverance without joy; and that we cannot believe in generous compassion, or self-sacrificing benevolence, without having on our minds at the time impressions corresponding to these affections; just as we cannot believe in a colour, unless we recall to our minds the impression corresponding to that colour."

And, in the next paragraph, he adds,

"We must prosecute our inquiries on this subject, not as critics, or judges, or scholars, but as sinners. It is not an interesting exercise for our facul-

ties, but a pardon for our sins, and a cure for our spiritual diseases, that we must seek after."

To us it appears, that the intelligent and pious Essayist has accomplished his object with a masterly hand; and, as many readers as peruse these pages with such views and dispositions, will rise from the study with their minds enlightened, and their hearts improved.

The History of Joseph, in Verse. In six Dialogues. Holdsworth. Price 1s. 6d.

ON finishing the perusal of these Dialogues, we instinctively said, "This is a good book." By which was not meant, that it possessed any of the essential qualities of poetry, or that it was marked by invention getting up a wonderful plot, or that it was a finished poem; but that the wonderful incidents of the scripture history were delineated with so much simplicity, and interspersed with such correct evangelical sentiments, and animated with such ardour of pious feeling, that young people would be led irresistibly forward, gaining correct sentiments, and receiving religious impressions, from reading the astonishing events of that Divine providence, which overrules evil for good, and brings order out of seeming confusion. As a specimen, we subjoin the following, relating to Joseph's making himself known to his confounded and astonished brethren.

JUDAH says, in concluding his fine appeal on behalf of Benjamin:

"How shall I to my father's house ascend,
To view his lamentable end!
No bondage so intolerable can be,
As my dear father's dying pangs to see."

JOSEPH exclaims, when telling Jacob the tale:

"This was enough! I could sustain no more;
'Let all be gone, and closely shut the door,'
Aloud I cry'd, and instant all obey'd,
Nor any mortal listening near me staid,
Without design, the sound, the distant hear
Of weeping and of sobbing so severe:
Utterance once found, 'I'm Joseph!' I exclaim,
Still lives my father? Joseph is my name!"

No one who knows the excellent Dr. Ryland, and that he is the writer

of the work, will hesitate in giving it to their children; it is peculiarly fitted for a Reward-book in schools.



Services at the Designation of Mr. James Phillippo, as a Missionary to the Island of Jamaica: comprising an Introductory Discourse, by B. Godwin, Mr. Phillippo's Confession of Faith, and a Charge by W. Steadman, D.B. Bradford, in Yorkshire, September 24, 1823.

FROM this interesting pamphlet we learn, that "in Jamaica alone, the population of negroes only, in a state of slavery, is from two to three hundred thousand. Among these, in general, there appears a considerable desire for instruction. Mr. Coultart, who has a church of 2,700 members, assured me, (Mr. Godwin) on his visit to England, a few years since, that, so desirous are the negroes of hearing the gospel, that, after the labours of the week, they will travel thirty, forty, or fifty miles, and he has even known them come sixty or seventy miles to enjoy the privileges of a Christian Sabbath."

Mr. Godwin's Introductory Address is elegant, appropriate, and impressive.

Mr. Phillippo's account of his conversion from a state of infidelity and profligacy, is very affecting.

The Charge is copious, affectionate, and fervent; in short, every thing that our readers will expect from Dr. Steadman.

May the great Lord of the harvest raise up and send out many more labourers into this great harvest!



The Church in the Wilderness; or, the Encampments of the Israelites; in which are displayed the Treasures of Providence, and the Riches of Grace: by William Seaton, Minister of the Gospel, Wandsworth.

It has often been pleaded, as an excuse for giving to the public the fruits of private thought, that we are

more disposed to peruse the productions of our own, than to read those of former days. This may be very true, but, unless the more recent publications communicate important information, in a pleasing and impressive manner, they will not produce much good, nor be long regarded. A work may be very sound in doctrine, and not difficult to understand; it may indicate much of pious feeling, and benevolent purpose, in the author, and yet be unworthy of publication. Instead of sending forth new works, it would, very frequently, be far better to recommend old ones.

The work before us may be evangelical in doctrine, and of good tendency, yet it does not appear to possess those qualities that fully justify its publication.



LITERARY INTELLIGENCE.

Just Published.

A Sermon on the Death of Lord Byron. By a Layman. 1s.

Watson's (R.) Missionary Sermon. 1s.

An Abstract of the gracious Dealings of God with several eminent Christians. By Samuel James, M.A. 9th Edit. With Memoirs of the Author, by his Son, Isaac James. 1 Vol. 8vo. 5s. Boards.

Early Piety Exemplified, in a Brief Memoir of Miss Mary Ann Mabbs, of Mountnessing, near Billericay, Essex. By the Rev. J. Thornton. 18mo. 1s.

Massillon's Thoughts on different Moral and Religious Subjects. By Rutton Morris, English Minister at St. Pierre and Calais. 1 Vol. 12mo. 5s. Bds.

A New Series of Religious Tracts is in a Course of Publication, entitled "The Sabbath Remembrancer." By the Rev. Alexander Fletcher.

In the Press.

Mr. Belcher, of Folkeston, has in the Press, in one Volume 12mo. "Interesting Narratives from the sacred Volume illustrated and improved: shewing the Excellence of Divine Revelation, and the Practical Nature of true Religion."

Intelligence, &c.

*Contribution for Mrs. Smith, Widow
of the Rev. John Smith, late of De-
marara.*

THE Committee for raising a subscription for the Widow Smith, think it right to inform those who are expected to feel interested in her welfare, that the limitation of individual donations to one pound, and the offer to receive smaller donations, was, with the view of giving opportunity for all to contribute according to their means, without raising a larger sum than would be reasonable for a permanent and suitable support for her future life; but it is with regret they find, from some of their correspondents, that an opposite idea has prevailed, and that, because little is asked individually, it is presumed the aggregate will become very large, and therefore many have not contributed at all. Should such an idea become a prevailing one, it will frustrate the purpose proposed, and become a disgrace, rather than an honour to the great cause under which the Widow has so deplorably suffered. The Committee, therefore, hope that this will confidently be left to their discretion, and that the friends of religious instruction will shew their love to Missions, by taking this cause up in their respective circles, and extend their attention to the bluntest members, in order that all may be enabled to manifest their sympathy with the worthy and innocent sufferer. Hitherto the receipts do not, by their amount, justify any fear of a surplus, but, on the contrary, the fear rather preponderates, lest an unfounded apprehension of such surplus should prevent the Subscription rising to the moderate amount which the Committee have expected from this measure.*

*Committee-Room, John's Coffee-house,
Cornhill, 15th July, 1824.*

HAMBURG.

THE importance of Hamburg, as a commercial situation, having been long

* For the names of those who receive contributions, see the cover of the Baptist Magazine for July last.

felt by the British nation at large, has, since the restoration of peace, induced many of our fellow-countrymen to settle there. In the exchange of countries, however, it was soon found that they had deprived themselves of their most valuable privileges, the public worship of God, and the administration of the truth and ordinances of the gospel.

In the year 1818, some gentlemen obtained from the Senate of Hamburg a Concession, allowing the British residents a full protection in their religion, (otherwise not tolerated,) and the 'Evangelical English Reformed Church' thus formed, has since continued, with varying success. Some oppressive difficulties, chiefly owing to the want of a place of worship of their own, in connexion with some very encouraging appearances at the present time, have induced the Committee to resolve on the erection of a chapel, in which the pure religion of the gospel may be maintained and perpetuated; and that, with very especial reference to the spiritual good of *seamen*, of whom, during the greatest part of the year, there are some hundreds in the harbour.

The amount of subscriptions in Hamburg rose above the most sanguine expectations, though far from adequate to the sum required. The minister of the church, therefore, having been desired to visit his native land, in the hope of completing the important design, employs this mode of making known to Christians, of all denominations, (for in this foreign object, all are equally interested,) his intention of calling on them; under the assurance that his application will not be in vain to those, whose heart and principles are influenced by that divine precept, "Freely ye have received, freely give."

The Baptist Building Fund.

MR. EDITOR,

The evils connected with the present mode of collecting for the erection and repairs of Meeting-houses in the country, and the importance of devising some plan for accomplishing this valuable department of Christian bene-

volence in a manner less objectionable, has been frequently noticed in your Magazine. A Provisional Committee have been formed, to give it the most mature consideration; and, as the result of their investigation, they report their *settled opinion*, "That the formation of an efficient Society, is not only desirable, but practicable, and that necessary steps to accomplish the object should be taken without delay."

The difficulties apparent, or real, with which the subject is invested, have, upon a close inspection, lessened in number and size. The object has met with general approbation, and many gentlemen have already not only promised their countenance and support, but have undertaken to subscribe annually very liberal sums, even beyond what they have been in the habit of giving to cases on the present plan; and others, who have not specified any particular annual sum, have promised their concurrence and liberal support.

A Committee has long existed for the examination of Cases, and to report and recommend such as are approved. It is desirable that the "Baptist Building Fund" should be able to afford such Cases as much relief as they have generally obtained; more than that cannot reasonably be hoped at its commencement.

I am happy to announce, that, at our last Meeting, held at Fen-court, July 27, it was unanimously resolved, "That a Public Meeting of persons interested in the promotion of this object be called, to be held at

to form the proposed Society, at o'clock, on some day early in October, the time and place to be announced in the Baptist Magazine and others."

To this Meeting the Provisional Committee hope to submit a plan of the Society, a list of Officers, and Committee of Management, &c. which, they trust, will excite and secure the approbation and confidence of a generous public. J. H.

ORDINATIONS, &c.

ON the 24th of September, 1823, a new meeting-house was opened, for the use of the Baptist congregation meeting at LANCARVAN, in the county of Glamorgan. Messrs. J. Thomas, D. Evans, W. Rees, and J. Lawrence engaged in prayer; Messrs. Evans, of Penygarn, Pritchard, of

Cardiff, Roberts, of Cowbridge, and Davies, of Maindy, preached in Welsh; and Mr. Jones, of Cardiff, in English.

The vale of Glamorgan abounds with villages, of which the parish of Lancarvan itself contains seven. The inhabitants have been suffered to remain long in a very destitute state, with respect to the means of religious instruction. For some years past, they have manifested a favourable disposition towards the cause of our Redeemer, and the attention which they paid to the word of truth, encouraged the ministers who visited them occasionally, to hope that much good would result, if the means of grace could be administered steadily among them.

About three years ago, a few individuals formed themselves into a Society, the object of which was to support a minister to preach in the numerous villages which are situated in this part of the county. A suitable person was engaged, and his labours have been blessed. Lancarvan was appointed to be one of his principal stations. A congregation was collected, and some gave a satisfactory evidence of a real change in their state. A small church was formed, and the means have been regularly dispensed from that period to the present time.

Their meetings were held in an old barn, which was in a very decayed state. There, however, they continued, until the place became too small to contain the congregation. At last they were necessitated to buy the ground adjoining the said barn, and to build a new house for the worship of God. The house which they have built measures 40 feet by 30, in the clear, without galleries, upon freehold premises, invested in trust for the purpose of worship forever. The expense amounted to £360, of which they have collected £100. The church consists of thirty members, and the congregation, upon an average, amounts to three hundred. Not able to raise the whole of the money among themselves, they intend soon to appeal to the generosity of the Christian public, hoping that their appeal shall not be made in vain.

OCTOBER 29, 1823, the Rev. Edward Widlake, late of Brayford, in the North of Devon, was set apart to the pastoral office over the Baptist Church at BRIXHAM. Mr. Nicholson, of Plymouth, preached the preceding evening, from 1 Thess. i. 4—10. Wednesday morning, the Rev. — Gellard, of

Modbury, commenced the service with reading the scriptures and prayer; the Rev. Thomas Huton, of Plymouth Dock, delivered the introductory discourse, asked the usual questions, and received the replies and Mr. Widlake's confession of faith; Mr. House, of Dartmouth, offered up the ordination prayer, accompanied with laying on of hands; Mr. Thomas Wilcox, of Plymouth Dock, gave a charge from 2 Cor. ii. 16, "And who is sufficient for these things?" Mr. Nicholson, of Kingsbridge, addressed the church from 1 Thess. v. 12—15; and Mr. Horton concluded in prayer.

In the evening, Mr. Brewer, of Shaldon, preached from Mal. iii. 1, and concluded in prayer. Thus ended the services of a day, which were attended to by many with peculiar interest, and which, we hope, will not soon be forgotten. *Save now, O Lord, we beseech thee; O Lord, we beseech thee, send now prosperity.*

February 9, 1824, a Baptist Church, consisting of ten persons, was formed in Carmel Chapel, CHELSEA. Mr. Woollacott, of Lewisham-street, Westminster, explained the nature of a gospel church, and the principles of dissent. An interesting statement was given of the circumstances which led to the formation of this infant cause. The members, having previously had their dismissions from other churches, gave to each other the right hand of fellowship, and received from Mr. House, of Clement's-lane, an exhortation on the various duties devolving on them in their new relation. Mr. Robert Upton (late of Lambeth, who has received an invitation to settle at Chelsea,) administered the ordinance of the Lord's Supper to the newly-formed church. May this little one become a thousand; this small one a strong nation!

On Wednesday, May 5, a large and commodious place of worship, belonging to the Baptist denomination, was opened, situate in Bridge-street, BRADFORD, Yorkshire. Dr. Steadman, pastor of the church in that town, began the forenoon service in prayer; the Rev. Robert Hall, of Leicester, A.M. preached from 2 Cor. vi. 13, "Be ye also enlarged;" and the Rev. James Acworth, of Leeds, concluded in prayer. In the afternoon, the Rev. Richard Pengilly, of Newcastle-upon-

Tyne, prayed; the Rev. John Saffery, of Salisbury, preached from Isai. lvi. 6, 7, "Also the sons of the strangers that join themselves to the Lord," &c.; and the Rev. T. Scales, one of the Independent ministers of Leeds, concluded in prayer. In the evening, the Rev. William Tetley, of Dishforth, near Boroughbridge, prayed; the Rev. F. A. Cox, A.M. of Hackney, preached; and the Rev. Mr. Rigg, one of the Methodist Ministers resident in the town, concluded the services of the day in prayer. The day was peculiarly interesting and pleasing; the congregations were uniformly large and attentive; and the collections amounted to £143 10s. 2d.

Since its occupation the place has been well attended, chiefly by young persons, and such as were never known to have been stated attendants in any place of worship in the town or neighbourhood. It is supplied by the Rev. Benjamin Godwin, colleague to Dr. Steadman in the Academy; who, it is hoped, will soon become pastor of a church formed there. It was erected by efforts of the church and congregation of Baptists long resident in the town, with the most decided and zealous concurrence of their pastor. No difference of opinion, nor any disunion of affection led on to the important step; but a simple and earnest desire for the spread of the interest of Christ, in that denomination to which they feel themselves, from motives of conscience, attached. The erection will cost them little less than £2000, towards it they have already raised, including some occasional assistance from a few distant friends, nearly £1200, and they hope, in a short time, to raise the remainder without any application to the public at large.

On Wednesday, July 14, 1824, the Rev. Jonas Foster, late student at the Bradford Academy, was solemnly set apart to the pastoral office over the Baptist Church at FARSLEY, a populous village about five miles from Bradford, Yorkshire. Mr. M'Pherson, of Salthouse-lane, Hull, began the service by reading and prayer; Mr. Godwin, of Bradford, delivered the introductory address, asked the usual questions, and received Mr. Foster's confession of faith. Dr. Steadman offered up the ordination prayer, and then addressed a charge to Mr. Foster from 2 Cor. iv. 13, "We, having the same spirit of faith, according as it is

written, I believed, therefore have I spoken; we also believe, and therefore speak;" and Mr. Acworth, of Leeds, concluded that part of the service in prayer. At half-past five in the evening, Mr. Larom, of Sheffield, began in prayer; and Mr. Mann, of Shipley, addressed the church from Rom. xv. 32, "That I may come unto you with joy by the will of God, and may with you be refreshed;" and Mr. Foster concluded in prayer.

The place of worship was crowded during both the services; a great degree of seriousness prevailed in the assembly, and much sacred pleasure was felt, arising from the encouraging prospects that open before Mr. Foster and his friends. The church, originally a branch from the church at Bradford, and, for thirty years, having experienced much prosperity under the ministry of Mr. William Roe, originally a member of the same church, had, for some years, been in a declining state, but has now experienced a happy revival.

July 29, 1824, the Rev. Henry Paice was settled over the Baptist Church meeting at HIGH WYCOMBE, Bucks. Mr. Savary commenced by reading and prayer; Mr. Terry, of Risborough, delivered the introductory discourse, and asked the questions; Mr. Glover, of Tring, offered up the ordination prayer; Mr. Pritchard, of London, addressed the minister from Matt. xxviii. 20, last

clause. In the evening, Mr. Shirley, of Sevenoaks, preached to the church from 2 Cor. xiii. 11.

MAY 20, 1824, the BUCKINGHAMSHIRE ASSOCIATION of Baptist Churches assembled at Great Missenden. Mr. West read and prayed; Mr. Copley, Watford, preached, Acts ii. 17, first clause; Mr. Williams, Acts xi. 23; Mr. Terry concluded.—Evening, Mr. Tyler read and prayed; Mr. Clarabut preached, Isa. lxiii. last clause of 1st verse; Mr. Allom concluded. Baptized, within the year, 56; clear increase, 36. Sunday-school children, 1050. The next Association May 18, 1825, at Quainton.

NOTICE.

WE are requested by Mr. S. Nicholson, of Plymouth, to caution the public against the applications of a person calling himself Stevenson, who has produced a certificate, purporting to have been written and signed by Mr. Nicholson, and has obtained employ and pecuniary relief, in consequence, as a distressed Bookbinder. There is reason to suppose that Stevenson has visited Plymouth, but he is entirely unknown to Mr. Nicholson, and it is unnecessary to add, that the certificate is a *forgery*.

Calendar for September.

8. Full Moon XI. 39 morn. Too far north to pass through the Earth's shadow.
9. Ceres south X. 18 morn. Altitude 59° . 18'.
11. Herschel south VII. 32 aft. Altitude 15° . 8'.
15. Moon passes Saturn III. morn.
19. Moon passes Jupiter IX. 7 morn.
22. New Moon X. 27 aft. Too far south to cast her shadow on the Earth.
24. Moon passes Venus I. morn.
26. Moon passes Mercury IV. morn.

27. Moon passes Mars VIII. 15 morn.
28. Moon passes within 2° . 48' of Spica Virginis, VII. morn.
- The following Stars south (Merid. Alt. at London prefixed).
- 47 $^{\circ}$. 3' Altair (Eagle) VII. 15 aft.
8. 5 Fomelhaul (Southern Fish) X. 20. aft.
52. 50 Markab (Pegasus's Wing) X. 27 aft.
66. 45 Alpheratz (near Andromeda's left eye) XI. 31 aft.
73. 9 Mirach (Andromeda's Girdle) O. 35 morn.

Irish Chronicle.

From the Rev. S. Davis.

To the Secretaries.

Clonmel, July 15, 1824.

MY DEAR SIRs,

I informed you, in my last letter, of the interesting services at the opening of our new meeting-house. Since that time the congregation has been greatly increased; novelty has, no doubt, brought various, and it is not improbable that some who have attended will scarcely ever come again. But I rejoice that the Lord's hand is not shortened, and it is my concern, that if an individual come but once under the sound of my voice, he may hear of the only way to heaven through the crucified Redeemer. The week before last, after the Tuesday evening lecture, I went to Waterford, and gave a lecture on Thursday evening, and collected £10. 1s. 4½d. for the Society. On last Saturday I went to Thurles, and we had three services as usual on the Lord's day, and our friends came in from Templemore to the Lord's supper, but the attendance in the evening was smaller than usual. On Monday I went to the hills, and five of the members, who now live at three different places, distant from ten to fourteen miles, met me by previous appointment. The congregation was pleasing, and a magistrate, who resides in the vicinity, attended on Tuesday evening, and invited me to his house.

To the Rev. Mr. Wilson.

Collooney, July 19, 1824.

REV. SIR,

I have been employed as usual this month, and am fully convinced, from many evidences, that the Irish scriptures, conveyed into the minds of the illiterate, will arrest the progress of that system, which has endeavoured to retard the career of moral improvement. Among the inhabitants of the villages, where I have not been until of late, men and women of all ages, attend with delight to the wonders which the Irish Testament brings to their ears. The parents of the children who thus hear the book of God, will not believe that the scriptures of truth will injure their offspring; and

as for the allegation of some of the priests, that the scriptures will turn the children from the religion of their fathers, I have heard grandfathers of a numerous posterity, who, in some degree, have tasted of the word, wish their children liberated from a yoke, that they and their fathers were unable to bear. The sovereignty of the dispensation of divine grace has been prominently marked in the conversion of John M'Tiernan, of the town of Collooney, baker, who, before he received any scriptural instruction from me, was a Carmelite, and read, in his scapular book, the following passage, which caused him to doubt his creed: "The abbot of St. Bamberg, who was governor of that city, ordered that a solemn procession should be made, in which the Carmelites were also present, who, passing by a wooden statue of the Virgin Mary, (which was held in great veneration,) many of them bowed down their heads, and saluted the said statue, saying Ave Maria, at the same time the statue of wood did bow down its head, and saluted them again, and stretching forth a finger, which before was doubled, pointing to the Carmelites, did, with a distinct voice, pronounce three times, Behold, these are my brethren." M'Tiernan could not be persuaded by his relatives, who are all bigoted papists, and scapularians, to believe this absurd narration, but began to think that he was misinformed. When I directed his attention to the holy scriptures as the chief source of religious knowledge, which have proved to him to be the voice of the Saviour, raising the dead, almost immediately on getting the holy volume into his hands. As he has given satisfactory proof that he had been rescued from the pit, and placed upon a rock, where he celebrates the praises of his Deliverer. He could not rest until he got a Bible, his desire for reading it daily increased, he found himself guilty, exposed to the wrath of God, and condemned by his just and holy law, at length his understanding became enlightened, and he was enabled to believe that the Saviour is made, of God, unto all that believe, wisdom, righteousness, sanctification, and redemption.

Thomas Healy, who attends Morgan

Fins' school, saw his mother preparing to go to the priest to confess her sins fasting, and remarked to him, that she was also to receive her Lord, body and blood, soul and divinity. Mother, said he, if you did but know a little of the scriptures and of the tasks which I am endeavouring to commit to memory, you would not believe a doctrine so unscriptural and contrary to common sense, as the Evangelists declare that it was at supper the Lord broke bread, and not before breakfast, and said, this do in remembrance of me.

JOHN O'BRIEN.

To the same.

Boyle, July 21, 1824.

REV. SIR,

I think proper to mention a conversation that passed between two young men, lately in the parish of Kilmattigue. They were both bigoted Roman Catholics, and reared up by their parents in gross darkness, but the Lord has been pleased to bring one of them to the knowledge of the gospel, his name is J. G. and the other T. L. Said G. "I am determined never to go to mass." L. "Let me know the reason, or what you have to say against it." G. "In the first place, it is read in a language that we do not understand, and St. Paul forbids the preaching in an unknown tongue; moreover, the priest presumes to say, that he visibly offers up Jesus Christ, flesh and blood, soul and divinity, at mass, for the sins of the people, as a sacrifice; and we find in Acts xvii. 25, Neither is he worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." L. "If that be so we are much deluded by our clergy, and our own ignorance in believing them, I am determined, by the grace of God, to forsake them, and venture my soul's salvation on Jesus Christ, who alone can save, and that to the uttermost.

To the Secretaries.

Newmarket on Fergus, July 23, 1824.

It is with pleasure I have read in this day's paper, that there is an inquiry to be made by his Majesty's Commissioners, into the state of education in Ireland, and into the principles from which these societies have acted, which have been employed in

this most important work. I say, it gives me pleasure, because we are not afraid to come to the "light that our deeds may be made manifest, that they are wrought in God," from the spirit of pure disinterested benevolence, influenced by the constraining love of Christ, to promote his glory, and, consequently, the present and eternal interests of his dangerously deceived and sin-ruined creatures. The Baptist Irish Society particularly, and other societies, have been endeavouring to proceed against a mighty tide of opposition, prejudice, and persecution—I will add, misrepresentation—and all, I believe, originating from the love of money and self, in those who live upon the price of the delusion, and eternal misery of deceived souls! How dreadful! how awful! the account such must give to Him, who will in no wise clear the guilty. By this inquiry, the selfish and concealed designs of those who, while they would exclusively call themselves the only true church, would support and promote the works of darkness, which shall be brought to light, and, I hope, will meet with that just disapprobation which their shameless conduct demands. There has been a Committee of the House of Commons appointed, to inquire into the state of Ireland, and to investigate the cause of the evils which afflict this country. Though those kind gentlemen have taken much trouble, a great deal less would have done, as all the miseries, all the murders, all the burnings, principally originate in two causes. First, the denial of the use of the Holy Scriptures to the people, and the advantages of Scriptural Education for their children, by which they may be trained up in the nurture and admonition of the Lord. By the denial of those incalculable blessings; they are deprived of the knowledge of their duty towards themselves, their king, their country, and their God, though naturally noble, brave, and generous, and are the deluded dupes of the most lamentable, depraved, and dangerous superstition.

The next cause of the evils may be attributed to absentees, who drain the resources of the country, and leave it without influence, example, and industry. In the county of Kilkenny alone, one of the smallest and most insignificant in Ireland, the property of the absentees amounts annually to three hundred and fifty thousand pounds, and not a shilling of that sum is expended

where it is raised. These are the causes of the miseries, but the first is the principal; and, if I may add to these, the general necessity of an evangelical ministry. The people are all desirous of instruction: they pant for it as the thirsty hart does for the water brook; but they are prevented by abusive scandal, threats, and terrors, from those who should teach them better things, and kept to perish in the region of ignorance and death. An act of the legislature would ameliorate these miseries, would prevent the prohibition of the sacred scriptures, promote education, and cause those who possess great estates to spend a certain portion of their time in that country which has the first and principal claim on their benevolence and exertions, to promote her welfare and her happiness. No country possesses such a multiplicity of native riches, in her bowels and in her bosom;—no country so favoured by Providence, and no country more injured by man:—"the lovely green isle, the gem of the ocean."

I have, through mercy, again returned from an extra, and quite an unexpected, visit to the schools, and found all right on the part of the teachers. Some of the schools have increased in the number of scholars; though the priests are not satisfied with what they say from the altars, but go to the houses, to the parents of the children who persist in sending them to the schools, to warn, and to mark them out for abuse, denunciation, and excommunication. Three schools are kept low at present, but better than I expected; two have been discontinued, they have been so much reduced. I established a Female School, in place of one; and appointed two Sabbath and Evening Readers of the Irish Scriptures, in place of the other; the expense does not exceed the support of the former two schools. It is difficult to establish a school at present, and to maintain those that have been established. Irish Readers they cannot stop, nor will they be stopped by them.

I have preached, since my last, in several places, and there is a growing desire to hear the gospel of the blessed God.

At Tulla, Tomgrany, Mount Shannon, and Clanwella, they were very attentive, and, I trust, essentially benefited. At Ennis, the number that attended, under unfavourable circumstances, heard the word with gladness.

At Tomgrany, a person told him, (the Society's Reader,) that he would gladly attend my ministry, if I lived within ten miles of him. I trust the Lord made his word the power of God to his salvation.—I preach here four times a week, when at home. We have established a Sunday-school here; we take every possible means to promote its prosperity, and it appears to increase.

The detachment of the army, which were here, were incautiously withdrawn; we are exposed to more danger. Some of them cried bitterly for leaving us; two were members, whom I baptized since I came here, and were brought to the knowledge of the truth by my humble instrumentality. I am, my dear sirs, yours, very truly and affectionately,

WM. THOMAS.

To the Secretaries.

Boyle, July 24, 1824.

I herewith forward to you the Journals of the Inspectors, and those of some of the Sabbath-school Readers; from which you will learn, that the cause we are anxious to promote is progressing. Its progress is indeed slow, but I think it is sure; it is comparatively silent, but, with respect to many individuals, it is certain. In a country containing seven millions of inhabitants, the majority of whom are in a state of the grossest darkness as to spiritual things; while the pious man rejoices over some, who are brought into the marvellous light of the gospel; and indulges a pleasing hope of several more, who seem to be travelling towards this light; yet he cannot but weep over the vast multitudes who still "sit in darkness, and in the shadow of death." Yet there is something like a "shaking among the dry bones," on an extensive scale; and, as I remarked in a recent communication, the number is great, who are seeking information.

Since my last I have preached in Ballinacarrow, Sligo, Kilsellagh, Mahill, Scotch Quarter, and in this town; but, at this season of the year, except on Sabbath-days, the congregations are, in general, not large. On last Lord's-day I preached for Mr. Urwick in Sligo, he being engaged in Dublin to preach for the London Missionary Society; and Brother M'Kaag supplied for me in Boyle, where I expect

to be engaged to-morrow. Oh! that God may render the preaching of his own word effectual for the accomplishment of the objects proposed by its institution.

How is it calculated to humble us before God, and to teach us our own insignificance, to observe persons sitting, time after time, under the sound of the gospel, and yet remain unmoved and uninfluenced, either as to understanding its import, or being induced to obey it.

Yours affectionately,

J. WILSON.

*Received by the Treasurer at and since
the Annual Meeting.*

	£	s.	d.
Mrs. Davy and Miss Davy, Norwich, for Schools....	16	0	0
Sundry Subscriptions, per Rev. Mr. Saffery.....	6	6	0
Baptist Church, Fakenham..	2	19	9
Mr. Torr, of Lynn.....	1	1	0
Friends at Lymington.....	14	7	0
North End, Crayford School	8	0	0
Thomas Thompson, Esq. New- castle-under-Line	5	0	0
The Sorn and Catrine Asso- ciation for Religious Pur- poses, per Rev. G. Barclay	5	0	0
Sevenoaks, Ladies' Associa- tion, per Rev. Mr. Shirley, a Moiety of their Funds	8	0	0
Mr. R. Comfort, Sevenoaks	1	1	0
Ladies' Association at Wes- terham	8	0	0
Alie-street Female Associa- tion, per Rev. W. Shenston	15	0	0
Hammersmith Female Asso- ciation, per Miss Eliza- beth Ottridge.....	16	0	0
Mrs. Davis, Reading.....	1	1	0
Mr. Boughton, Ridgmount.	0	10	0
Dean-street, Southwark, Fe- male School	14	0	0
Tewksbury, by Miss Jones .	8	0	0
A Female Servant's Preserve Jar	0	12	1
Female Baptist Irish Society, per Mrs. Barber, Treasurer	101	11	11

	£	s.	d.
Auxiliary Society, East-lane, Walworth, a Moiety of their Funds	17	11	7½
A Friend, per Rev. Mr. Upton	5	0	0
A Free-will Offering of a few Females at Unicorn-yard Meeting, in aid of Female Schools.....	2	14	0
From Mitchell-street, by Mrs. Lilwall.....	7	7	0
A little Seed Corn for Ire- land, by his own Executor	5	0	0
A Friend, per C. Barber, Esq.	1	0	0
Mr. T. Phillips, Potters- fields, A S.....	1	1	0
R. Porter, Esq.....	1	0	0
E. C. Hooton, Falmouth, per Mr. Brown	1	0	0
Collected at the Tavern ...	39	15	10
Addition	1	12	0
Legacy of the late Mr. R. Harris, Trowbridge, £100	90	0	0
Legacy Duty £10			
Mr. A. Smith, North End, Subscription £1 1			
Mrs. Smith, Ditto 1 1	4	4	0
Mr. Steane, Oxford... 1 1			
Mr. Hicks, Ditto..... 1 1			
A Friend, per Mr. Griffin..	2	0	0
Female Auxiliary Society, Lion-street, Walworth...	30	0	0
A Friend, per Mr. Buckland	25	0	0
Mr. Kent.....	1	0	0
Rev. Mr. West	1	1	0
Mr. Lowther	1	1	0
Newbury, per Rev. Mr. Welsh,			
Mr. W. Harbert	0	7	6
Mrs. Hedges	0	10	6
Mrs. Bunney.....	1	0	0
Mr. T. Deane	0	10	6
Saffron Walden, per Rev. Mr. Wilkinson.....	3	3	0
Ditto, per Mr. Pritchard, a Collection at Rev. Mr. Wilkinson's.....	8	12	10
Harlow Female School, per Ditto	8	0	0
Rev. Mr. Alcott, Epping, by Ditto	1	0	0
Mr. B. Nice, Colchester, per Ditto, Annual Subscriber	21	0	0
Collection at Ditto, by Ditto	4	6	6
Sundry Donations at Ditto, by Ditto.....	13	6	6

For the Baptist Irish Society, from Mr. and Mrs. Emery, 14, Lower-street, Islington, Fifty Copies of "A recent Instance of the Power of Divine Grace, exemplified in the Experience and Happy Death of Anna Emery."

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BIRMINGHAM.

The first Annual Meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held at Bond-street Meeting-house, on Tuesday, July 20th. After prayer had been offered by the Rev. Messrs. Franklin of Coventry, and Hammond of Handsworth, Owen Johnson, Esq. the Treasurer was called to the Chair. The Report was read by the Rev. Thomas Morgan, one of the Secretaries, and the various resolutions were proposed and seconded by the Rev. Jenkin Thomas and Professor Chase, from North America; Rev. J. A. James and Rev. W. Thorp of Bristol; Rev. F. A. Cox and Rev. C. Hardcastle; Rev. John Dyer and Rev. John Poole; Rev. Barnabas Beddow and Mr. David Smith.

Sermons were preached, in connexion with this Anniversary, in Birmingham and its neighbourhood, by the Rev. W. Thorp of Bristol, F. A. Cox of Hackney, Jenkin Thomas of Cheltenham, John Dyer, Secretary to the Parent Society, and Thomas Morgan. The spacious chapel in Carr's-lane was kindly lent by Mr. James and his friends on Tuesday evening, when Mr. Thorp preached, as it was foreseen that the meeting-house in Bond-street would prove far too small to contain the audience. The meetings were characterized throughout by a delightful spirit of harmony and cheerful devotion; and have left a pleasing impression, which, it is thought, will not soon subside. The collections were liberal, and we understand, that the whole amount contributed within the sphere of this Auxiliary, since its formation in September last, has somewhat exceeded £1000.

CORNWALL.

In this county we have again been

permitted to enjoy the spiritual repast afforded by our annual Missionary meetings. Messrs. Hoby of London, and Nicholson of Plymouth, at the request of the Parent Society, kindly favoured us with their attendance, and by their zealous and efficient labours greatly contributed to the delight and profit of every audience they addressed. Public Meetings of the Associations composing this Auxiliary, were held at Truro, July 27th; at Falmouth, 28th; at Helston, 30th; at Penzance, August 2d; and at Redruth on the 4th. A meeting was also held at St. Just, near Cape Cornwall, August 3d, at which a new society was formed, as a Branch of the Association at Penzance. Besides these public meetings, several sermons were preached for the benefit of the Mission:—eight by Mr. Hoby at Truro, Grampound, St. Day, Helston, Redruth, and Chacewater;—five by Mr. Nicholson at Falmouth, Flushing, Penryn (Independent Chapel,) and Land's-end;—three by Mr. Burchell (supplying at Falmouth,) at Penzance and Marazion;—and three by Mr. Clarke of Truro, at Helston and Portleven.—The fourth Anniversary of the County Auxiliary was held at Redruth, in connexion with the annual meeting of the Branch Association in that town, Thomas Rogers, Esq. of Helston, in the Chair. The business of the Redruth Society having been concluded, the Secretary read the Report; from which it appeared that this year's receipts were likely to exceed those of the former. The resolutions were moved and seconded by Messrs. Burchell and Morcom; Akerman (Methodist minister) and Nicholson; Hoby and Spasshatt; Clarke and Cock.

The attendance on all these services was highly encouraging—in many instances the congregations were crowded. The public meetings were both lively and serious, and the best feelings were throughout well sustained. The Divine presence was evidently enjoyed, and every one appeared to derive fresh zeal and courage in the work of the Lord. May we never be weary in well doing; and if spared to another Anniversary, may it then be

manifest that all have been excited to greater activity and benevolence in favour of the heathen world!

E. C.

NOTICE.

WE have been requested to state, that the Annual Meeting of the Auxiliary Baptist Missionary Society for Oxfordshire and its vicinity, will be held at Chipping Norton, on Thursday, the 7th of October, Mr. Morgan of Birmingham is expected to preach one of the sermons.

Foreign Intelligence.

SERAMPORE.

Annual Examination of the College.

ON Monday, the 5th of January, the students of Serampore College were examined in the great Hall, in the presence of his Excellency the Honourable Colonel Kresting, and the other gentlemen of the Danish Government. A number of ladies and gentlemen from Barrackpore and Calcutta were also present; as well as Native Pundits and others.

The examination was conducted by Dr. Carey, the President, and commenced with the Sungskrita Grammar classes. Among these there were twenty students, who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahmun youths resident in Serampore. The Geographical class was next examined, consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this, they were exercised upon the map of Asia, and manifested a ready acquaintance with its countries, rivers, principal cities, &c. Several of them also shewed their mapping books, which exhibited very considerable neatness and accuracy of drawing. The six students of Hindoo Astronomy were then examined on the same subjects as the others, having this year added the Newtonian system to their own.

Nine students of English were next examined in the New Testament and the English Grammar. The eldest of

the Christian students, who has studied Sungskrita for several years, translated a passage of the Prophecies of Isaiah, selected at the moment from the Sungskrita version, into both Bengalee and English, in a manner exceedingly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

Theological Lectures.

IN December, Dr. Carey commenced a course of Theological Lectures in the Bengalee language, for the benefit of the Christian students in the College, and the Native Brethren residing in Serampore. He has already discussed the evidences of Natural Religion for the existence and unity of God, and also the greater number of the Divine Attributes. They have been listened to with the deepest interest and attention, and, being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labours of the Sabbath. We are sorry to add, that a severe cough has compelled the Doctor to suspend them for a short time.

CALCUTTA.

Religious Anniversaries.

ALTHOUGH it is impossible to remember the Christian festivals of Great Britain, without some wish to partake of their enjoyments, yet we have much reason to be thankful, that, even in this distant land, we are not wholly denied similar pleasures. It is true, our assemblies are comparatively small, but there are a multitude of circumstances conspiring to magnify their interest: and we have no doubt that many in the crowded congregations of London last summer, would joyfully have exchanged their seats for a corner amongst us in Calcutta.

On Friday evening, January 2, 1824, the second Anniversary of the *Calcutta Bible Association* was held at the Town Hall. On the motion of the Venerable Archdeacon Corrie, seconded by the Rev. Mr. Statham, J. P. Larkins, Esq. was called to the Chair. The Rev. J. Statham, one of the Secre-

aries, read the Report, from which it appeared that the Committee had collected, during the past year, principally from the less opulent part of the Christian population of Calcutta, the sum of Sicca Rupees 5665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages. The various motions were made and seconded by the Venerable Archdeacon Corrie, the Rev. Dr. Marshman, the Rev. James Brown, (of the church of Scotland,) the Rev. E. Carey, the Chairman, the Rev. J. Mack, the Rev. J. Hill, the Rev. M. Hill, the Rev. G. W. Crawford, the Rev. J. B. Warden, G. Money, Esq. and the Rev. J. Wilson. The vote of thanks to the President, Officers, and Members of the Committee, was acknowledged by the Rev. J. Statham. The meeting proved exceedingly gratifying to all present, amounting, we believe, to nearly three hundred persons.

On Monday, January 5, and the two following days, was held the *Bengal Annual Association* of Missionaries and Ministers of various denominations, the public services of which were as follows: At Lall-Bazar Chapel, on Monday evening, a sermon was preached by the Rev. M. Hill, from Matt. vi. 10, and the devotional services conducted by the Rev. Messrs. J. Hill and D. Schmid.

On Tuesday, two services were conducted in the Bengalee language, one in the morning, at the Bhowanepore Native Chapel, when Mr. C. C. Aratoon prayed, Mr. Ray read the scriptures, and Bagchee, (a converted Brahmun,) and Rev. E. Carey, preached. The other service in the afternoon at Bow-Bazar Native Chapel, where the Rev. Messrs. Lacroix (of Chinsurah) and Trawin preached, and the brethren C. C. Aratoon and Bagchee engaged in prayer. The native congregations at both places were numerous and attentive.

On Wednesday morning, a conference for the discussion of Missionary subjects was held at Mr. Lindeman's house, Dhurruntollah; and in the evening, a public service in English at Union Chapel, when the Rev. J. Statham prayed, and Dr. Marshman preached from Ezekiel xxxvi. 37. Thus terminated this interesting Association for the present year, the services of which, we doubt not, will be recollected with pleasure by all who attended them.

On Thursday evening, Jan. 8th, the Anniversary of the *Serampore and Calcutta Baptist Missionary Society* was held in Lall-Bazar Chapel. The Rev. James Hill preached an excellent sermon from James v. 20, for the benefit of the Society, after which the Report was read by the Rev. J. Mack, the Secretary. It will be published in a few days, and we shall then lay the substance of it before our readers. Several resolutions were briefly proposed by the Rev. Dr. Marshman, which were unanimously adopted. At the close of the service a liberal collection was made.

On Wednesday evening, January 28th, the Anniversary of the *Bengal Auxiliary Missionary Society* was held in Union Chapel. The Rev. S. Trawin was called to the chair; the Report was read by the Rev. James Hill, and the several motions made and seconded by the Rev. W. Yates, the Rev. M. Hill, the Rev. J. Statham, the Rev. J. Lawson, Mr. Edmonds, Mr. Thomas, and the Rev. J. B. Warden. We hope, hereafter, to have an opportunity of noticing the Report of the Society.

Intimately connected with these Anniversaries were several School Examinations at the close of the year. On Friday, December 12, 1823, at the Old Church Rooms, there was an Examination of the *Native Female Schools* under the superintendence of Mrs. Wilson, which was honoured by the presence of Lady Amherst; and on the following Friday, at the school at Gowree Ber, near Calcutta, the schools superintended by Mrs. Colman were examined.

On Tuesday, the 23d December, the children educated by the *Benevolent Institution* were examined by Dr. Marshman, the Secretary, in the presence of a numerous and highly respectable company. After the boys had been examined in reading, writing, arithmetic, grammar, and geography, some of the eldest of them recited various pieces which they had committed to memory; and read a chapter in Bengalee in a manner highly pleasing. A number of them then gave an account of the books they had, in the course of the year, taken for perusal out of the small Juvenile Library provided for the use of the school. Pleased with the improvement made by these youths, and the prospect it presented of their future usefulness in life, the

company then proceeded to the Girl's School Room. Here the table was covered with specimens of their needle-work, which the ladies present appeared to contemplate with peculiar delight, as affording to these poor girls not only the means of rendering them useful in their family circles, but of saving them from destruction, by enabling them to support themselves, should they be left destitute. Their progress in reading and writing, was afterwards examined; and appeared to augment the general satisfaction. Afterwards all the children having assembled in the large school room, they sung the Eighth of "Watts's Songs for Children;" and the Rev. James Hill offered up a highly appropriate prayer for the children, their instructors, and the patrons and supporters of the Institution.

The general appearance of these poor children, about two hundred and fifty in number, of whom between eighty and ninety were girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. The lady to whom the children have been indebted this, as well as so many preceding years, for supplies of clothing, honoured the Examination with her company, and manifested a deep interest in the improvement of the children.

On Christmas-day the children were assembled in Lall-Bazar Chapel, when the Rev. J. Statham affectionately addressed them in a sermon suited to the occasion. After sermon, a liberal collection was made on behalf of the Institution.

Seamen.

On Monday evening, January 26, a prayer-meeting was held on board the H. C. ship Potton, at the request of the Commander, Capt. Wellbank. The deck, which is very spacious for a ship of her size, was cleared, and carefully enclosed with awnings and flags, and comfortably seated. A number of friends attended from the shore, likewise several officers and seamen, and others connected with the shipping, and the whole of the Potton's officers and crew. Mr. Warden delivered an address, and the devotional services

were conducted by Messrs. Statham, Mack, and Gogerly. It was evidently much enjoyed by all who were present, and was a pleasing novelty in Calcutta. Captain Wellbank earnestly requested it might be repeated, and another commander present very cheerfully offered the use of his ship for the same purpose, but we regret to say that numerous other engagements prevented it.

CHITTAGONG.

Extracts of a Letter from Mr. Johnnes, dated 20th January, 1824.

"THE annual examination of my school, and obtaining subscriptions for it, have so much occupied my time, that I could not write to you earlier than this. I mentioned in my last that the Examination was held on the 10th of December. I must now detail other particulars. This year the school was honoured with the presence of the whole English community. They came at nine, and continued till one o'clock. The different portions selected and repeated by the boys were generally interesting. One child, an orphan, attracted particular attention. He repeated his lines with such sensibility, and they were so applicable to his destitute case, that all present manifested strong feelings of regard and affection for him. Several gentlemen gave pecuniary rewards to him, and also to one or two of his companions who most distinguished themselves.

"The gentlemen after the Examination heard the boys sing, and then departed, highly pleased at what they had witnessed. This school has now secured the good opinion of all around. They appear convinced of its utility, and have promised to do every thing in their power to further the interest of such a laudable Institution. Within these few days I have been applied to by different persons for my four monitors.

"A short time ago Mrs. Fink visited one of the Female Schools, and from her account, and what I have seen, I have every reason to believe our Native Female Schools will flourish. She saw sixteen girls in attendance, with their parents, who were willing their children should be instructed, affirming, at the same time, that education was the preliminary step to happiness. No one present manifested any prejudice, but commended the course taken; and

begged that it might be carried into sure effect. Since then the Moulouee has informed me that he expects an increase, and that in addition to the girls already on the list, there are some grown up women who have expressed a wish to learn. A school has been commenced building, in a commodious situation. When finished, there is great likelihood of daily additions of girls to it. The other school for this once neglected sex has had no increase. Nine only are admitted, but when a school-house is erected, many more are likely to apply.

"Respecting my own work, I can say, I feel increasing delight in it every day. Many young souls near me delight to talk of the Saviour, who has done so much for them; and are aware of the privileges they enjoy, while many around them, in better condition, are destitute of them. God, I trust, has begun the good work in their souls, and will he not carry it on to perfection? Yes, my dear pastor, Jesus is the author, and He will ultimately be the finisher of faith."

MONTEGO BAY. (*Jamaica.*)

At this station the congregation has so much increased, that Mr. Burchell has been under the necessity of looking out for another house, in which they might assemble; and, by the kind assistance of some Gentlemen on the spot, he has succeeded in procuring a situation, which is thought to be the most eligible the town could afford. It is a spacious building, with a large yard, in the heart of the town, and in excellent condition; used some years since as the Court-house, and more recently as the Theatre. Considerable expense will attend the occupation and fitting up of this place, but the prospects are so encouraging, that the Committee have felt themselves fully justified in sanctioning Mr. Burchell's proceedings in reference to it, assured that they would be borne out in this by the Society at large.

The great disposition manifested by the negroes and others to hear the Gospel, is not the only encouraging symptom here. Mr. Burchell has had the pleasure of forming a small Christian Church, of which he gives the following account.

"On Sunday, February 29, I formed twelve persons, who had been previously baptized, into a church. Others made application, but not being fully satisfied as to their character, I thought

it best for them to stay a little longer. This was the most interesting and affecting day to my soul I ever remember; and it appeared so to all who were present. Several were deeply affected, and some, I hope, savingly wrought upon. After the morning service, those remained who felt inclined, (nearly all,) when having offered up prayer to the great Head of the Church, I briefly stated the object of the meeting, the nature of a Christian church, and the obligations and duties of those who became members of it, and addressed the candidates from Acts ii. 42. I really think we felt the presence of the Redeemer in the midst of us; nor will the recollection of the day ever be erased from my memory. At the close of the services I was almost overcome with fatigue, for the climate is exceedingly oppressive to a new comer; but to feel as I then felt, and enjoy what I then enjoyed, cheerfully and gladly would I endure equal, or more fatigue, every day of my life. O that this might prove the first fruits of a glorious harvest!"

Mr. Burchell has visited the town of Lucea; about twenty-five miles distant from Montego Bay, and proposed to visit Falmouth also, in the contrary direction,—places in each of which Missionaries are much needed. But it is obvious that the station in which he is more immediately fixed will demand the full exercise of all his powers, mental and bodily. It would much gratify the Committee to have the speedy prospect of sending him a coadjutor, like minded with himself.

HAYTI.

IN the course of the last year, the Rev. Thomas Paul, a coloured preacher, of Boston, (who is personally known to many of our readers, in consequence of a visit to this country some years ago,) was sent on a missionary tour to the Island of Hayti. The following account of his success and prospects is extracted from a recent number of the American Baptist Magazine.

Mr. P. has lately returned to this country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner *Alert*, Captain Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq. Treasurer of the Massachusetts Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of twenty-two days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom-house, and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted, to preach the gospel in private houses and halls; but, owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected, and religious privileges enjoyed, as they are in the United States of America." It may be proper here to remark, that at this time, and in subsequent communications, Mr. Paul

was given distinctly to understand, that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience, before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. P. spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash, of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as two hundred. The week days were generally occupied in visiting families and in distributing the scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labours and teachings, in public and in private, not a single case occurred in which he was treated with disre-

spect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally as solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. P. from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au-Prince. Just before the vessel sailed, Mr. P. called on Gen. I. at the Government house, to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the island; but it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his

Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return, seems to have been very general.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti is a field white for the gospel harvest. It is ascertained, that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might, by sudden innovation, alarm the prejudices of an uninformed people. And more than this, it is ascertained, that the gospel may be publicly and statedly preached in the second town in the republic, without exciting any expression of unkindness; nay, with as much security from molestation as in any town in our own country.

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Birmingham, Auxiliary Society, by Owen Johnson, Esq. Treasurer:

Birmingham,

Collections at the Formation, Sept. 1823	131	13	8
Sundry Donations, including £100 from Mr. Deakin, for Anotta Bay, Jamaica	311	19	0
Subscriptions.....	34	12	0
Ladies' Society, for Female Education....	23	17	0
Boys at Cannon-st. Sunday-school, for Do.	28	0	0
Auxiliary Society, Cannon-street.....	47	8	5
Ditto,.....Bond-street.....	60	0	0
Ditto,.....Newhall-street.....	55	4	2
Sunday-school Children, Do.....	4	17	1
Missionary Box, by Mrs. T. Smith.....	1	1	7
Collections at the Anniversary, July, 1824	159	12	0

858 4 11

Coventry, Auxiliary Society and Collection.....	44	0	0
Harley Hall, (Stafford) by Mr. Mowbray.....	6	0	0
Dudley, Missionary Association and Collection..	34	17	1
Cradley, Do.....Do.....	12	18	9
Bridgnorth, Penny Society, by Miss M'Michael	7	10	0
Warwick, Auxiliary Society, by Rev. Mr. Ham	10	1	3
Burton on Trent, Do, by Mr. Douglas	11	3	2
Coseley, Penny-a-week Society, &c.....	5	17	6
Appleby, Ditto.....by Mr. Hear.....	1	2	7
Netherton, Subscriptions and Collections.....	9	16	1
Bilston, Penny Subscriptions and Collections....	20	0	0

1021 11 4

Acknowledged before at various Times

454 2 4

567 9 0

	£	s.	d.
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	30	9	0
Bradford, Wilts, Subscriptions and Collection, by Dr. Ryland..	31	16	3
Fishguard, Collection, by Rev. J. Harris	8	15	0
Bucks Association, Sundries, by Rev. P. Tyler.....	7	2	1
Eynsford, Collections, &c. by Rev. John Rogers.....	14	17	0
Fenny Stratford, Monthly Subscriptions, by Mr. Harris.....	5	0	0
Hemel Hempsted, Ladies' Penny-a-week Society	9	15	4
Missionary Box	0	6	2
	10	1	6
Sherborne, Subscriptions, by Benjamin Chandler, Esq.	5	5	0
East Lothian Society for Propagating Christianity, by Mr. W. Hunter	21	7	6
West Yorkshire Assistant Society, by Michael Thackrey, Esq.:			
Bridge House	21	0	0
Spring Head	4	4	0
Oxenhope	4	4	0
Haworth	31	10	7
Leeds	1	1	0
Rawdon (<i>Part for Translations</i>) ...	7	15	2
	69	14	9
Carlton le Moorland, Collection, by Rev. W. H. Newman.....	15	0	0
St. Albans Auxiliary Society, by Rev. W. Upton	8	0	0
Benjamin Risdon, Esq. <i>Birmingham</i> Donation	20	0	0
William Stone, Esq. <i>Deptford</i> Donation	3	0	0
Lady, by Miss Kiernan..... Donation	2	0	0
Two Friends, by Miss Jane Burls	1	0	0

TRANSLATIONS.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun. . .	136	14	6
Swansea, Subscriptions, by Rev. J. Harris	2	2	0
Dundee, Westport District Society, by Mr. Eason	3	0	0
Richard Phillips, Esq. <i>Swansea</i> , by Mr. Burls	5	0	0

SCHOOLS.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	16	14	0
Richard Phillips, Esq. <i>Swansea</i> , by Mr. Burls..... Donation	5	0	0

FEMALE EDUCATION.

Broadmead School, <i>Calcutta</i> , by Mr. John Daniell, Jun.	16	16	8
Dundee, Bottle Work and Lully Bank Penny Society, by Mr. Chalmers	2	2	0
Blacksroft, Female Association, by Mrs. Wilson	2	0	0
Chapel Shade, Penny Society	6	6	0

COLLEGE.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	6	3	0
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TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Friends at Malmsbury, for Magazines, &c.; also, to a Female Friend at Birmingham, for a small Box of Trinkets.

Just Published,

The Annual Report of the Baptist Missionary Society for 1824, with an Appendix, comprising an Abridgment of the Ninth Memoir of the Serampore Translations, Sermon by Paunchoo, the Native Preacher, List of Contributions for 1823-4, &c. An Engraving of Krishnoo, the first Hindoo Convert and Preacher, is prefixed to the Report.